



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

the Gulf of Mexico and the Pacific coast), and the Assonet Rock in particular, concerning which last, the usual stir has of late been made that pretty regularly recurs after a certain limited period. As the reading of this would consume more time than has been already occupied by me, I will spare the Society the infliction, and submit it unread as a portion of the present communication, or reserve it for some future sitting, incorporating therein the opinions of Professors Rafn, Magnusen, and others, in regard to the Assonet Inscription.

---

#### MARCH MEETING.

The Society held its stated monthly meeting this day, Thursday, March 9, at 11 o'clock, A.M., — the President in the chair.

The Librarian announced donations from the Commonwealth of Massachusetts; the New-England Loyal Publication Society; the proprietors of the "Heraldic Journal;" the publishers of the "Savannah Republican;" Mr. George Arnold; Amos Bonsall, Esq.; J. Francis Fisher, Esq.; Rush C. Hawkins, Esq.; John Holmes, Esq.; Benjamin P. Johnson, Esq.; Thomas S. Kirkbride, M.D.; Rev. Edwin M. Stone; and from Messrs. Amory, W. G. Brooks, Felt, Green, Hale, Metcalf, Washburn, Webb, and Winthrop, of the Society.

The President referred to a volume lying upon the table, of "College Essays, delivered in Trinity College, Cambridge, by William Everett," a son of our late dis-

tinguished member, Edward Everett; presented by the author.

The President also communicated, as a gift to the Society, from J. Francis Fisher, Esq., of Philadelphia, the following letter; and the thanks of the Society were voted to the donor for the gift.

The letter gives a lively and graphic description of the city of Lima, and of the manners of its inhabitants, as observed by a foreigner, who appears to have held some diplomatic or commercial agency in the Province of Peru.

*B. Swartz to Henry Johnson.*

LIMA, 5<sup>th</sup> June, 1724.

S<sup>r</sup>, — The Great noise Lima makes all over Europe, as well as in Panama, has no doubt raised the Expectations of a friend as it did mine; and were he to see it, would be equally balked.

I wrote you from Pyta the hystory of my Voyage, and shall now that of my Long Journey, and the description of Lima. It is said to be 200 Leagues from one to the other, but I found it above Two hund<sup>d</sup> & fifty; the whole an Intire desert, happy if a drop of water in 12 or 20 Leg<sup>s</sup>, and in some parts 40; and as it never Rains in so large a tract of Land, it is not Inhabited by a bird, or is there the least shrub, or herbage to be seen; either all salt, or shells, or moveing sands, that will not permit the Traviler to rest in the night, under the Pennalty of being buried alive, & when y<sup>n</sup> come to a River, y<sup>n</sup> run y<sup>e</sup> risque of being carried away by the Rapidity of the Stream, from the Ill Contrivance & management of the Spaniards, haveing no other Conveniency for passengers than floats of Bull-Rushes, which when they suck themselves full of water, will sink with Two People upon them, or if the Callabashes gives way (which are ffastned to the foot), you are in danger of sinking, & nothing is more co<sup>m</sup>on, because the strings that fasten them slide from their smooth sides often, and then they sink, which is the Occation of dropping their Passengers by the way. From the heighth of these Rivers they cut a trench to water their Land, so that here only you meet with Inhabitants.

In the winter, when the snows do not melt, some of 'em are salter

than the sea, and others without a drop of water, but when I passed them, they were a mile broad, & more Terible than the Sea. The Inhabitants of all Casts are so thinly sown in this Country, and the Natives so destroy'd by the Corigedoros & Priests, that there scarce appears the remains of a People that once were so numerous, as we have often heard by the Spaniards; & I Cred<sup>t</sup> w<sup>t</sup> they say; for in all their deserts & Barren Rocks, appears the remains of mighty Cytys, which by the reguler Squares of 200 paces each, the Streets all of Equall breadth, and houses of equall heighth, Large Cisterns for water in the Earth, handsome figures & forms of their fflow'r Gardens, admir! Contrivances of water Trenches on the top of vast high hills, Joyning them by Bridges to convey it to every place,—their strong & Beautyfull ffortificat<sup>ns</sup>, w<sup>th</sup> reguler Bastians repeated seven ffold, one higher than the other, raised from the levell ground, shews not only the great Genious, but the Number of the Inhabitants the Span<sup>ds</sup> found when they first Conquer'd that countrey; & near Truxillo is the rem<sup>t</sup> of a Cyty of 264 Squares, & in each Squ<sup>r</sup> 1000: houses, which may give you an Idea how mighty a Cyty this must have been, and all around it are the burying places of their Incas, each of which is about an acre square, and the heighth is equal to its breadth, determining in a point, and were it not for it's regularity, would be taken for hills. Out of some of these the Span<sup>ds</sup> have dugg such Riches that the Kings Quinto has come to Two Millions. The Bigest of all is still Intire, tho' some have worked on it eleven years, which makes them say 'tis Inchanted (the Span<sup>ds</sup> excuse for Laziness & Ignorance). Had I a patent from the King, I'd blow the D—I away with Gunpowd<sup>r</sup>; for the Chambers, in which the King & his Serv<sup>ts</sup> lay, are beneath the surface of the Earth, and this mighty heap is Clapped upon it after the work is compleated—for as we heritiques are in allyance w<sup>th</sup> the D—I, I ventur'd alone (for none would ffollow me) to Visset some Inchanted Subteranious halls, from which the D—I had drove the Xtians, and I brought from thence some Cotton ffringes, like those of thread now in ffashion, severall Jarrs of Various shapes for water, of w<sup>ch</sup> some were very beautifull, & p's of Cotton Cloath of various Colours; but some y<sup>t</sup> were of nearer Relation to the Old Gentl<sup>n</sup> had Carried away the Gold. W<sup>t</sup> surprized me most in these buildings, the roofs of all the chambers are flatt, & the Doors squ<sup>r</sup>, of no other Materialls than Stones & Clay; & that those should support so mighty a weight without ffalling In, is w<sup>t</sup> I can not acco<sup>t</sup> for.—My Bold Attempt has left me an Imortall name among the Lay-

men in Truxillo, but the Holy ffathers have sullied my Glory, and taken from me the bravery of the attempt, by Publishing that we are at peace with the D—l in this World ever since the reformation, which makes the Batle fall so hard on the poor Span<sup>ds</sup>, who are almost the only ones who will not accept of a Truce w<sup>th</sup> B'elzeebub, no more than they will with the Moors, and oblige them to Invent so many Engines to catch or scare him, on which we look with so little veneration.

In Brief, my ffriend, in all this Tract of land from Pyta to Lima, are not twice so many souls of all breads, as are in Deptford, nor as much Riches as in Hackney; that the mighty Dominions of his Catholique Majesty are like Sn<sup>t</sup> Bennets Bargain, and begin to think that Gibraltar merits the Tytle of a Kingdome. — I with some concern in my Journey Reflected on the many heavy Judgem<sup>ts</sup> which God has Power'd on these people, so as in a maner to destroy them Intirely from the Earth, and does now Persue them with Pestilence in the Mountaine Country, and which has reached within three Leag<sup>s</sup> of Lima; nay some in the Cyty are already Infected, and from Bones Ayres hither (a Tract of a Tho<sup>d</sup> Leag<sup>s</sup>) there is not an Indian left alive; and why he should give their Country to the most Wick<sup>d</sup> Nation that is under the Sun, a people among which Oppress<sup>rs</sup> & murder<sup>rs</sup> are Esteemed Saints, then think w<sup>t</sup> must the Wicked be. — David might well say his ways are past findeing out.

After a Journey of 40 days, on the 9<sup>th</sup> of May I arrived at the Cyty of the Kings, and was met 8 Leg<sup>s</sup> out of Town, by 56 Gentl<sup>n</sup> on horse back, I haveing with me 4 Life Gaurd men sent me by the Vice King and Miguel Nunez, Two of which were sent for me to Pyta, but mett me in Truxillo, with Letters to all the Coridgedores to do me hon<sup>r</sup> in their Provinces; and when I came within half a League of Lima, the Coach of Don Miguell (of which there are but 5 in Lima) met me with his Son (he being Sick), and took me out of the Litter. Also there met me all the Gentl<sup>n</sup> that we have Ever seen in Panama & Porto Bello, and many more, in their Callashes, and the Coach of the Conde de Monclue & three Grandees of Spain, besides an Empty Coach, Callashes of severall of the principall people & Jesuites, to add to the Cavalcade, that it lookt like the Entry of a Welsh Ambassador, on the first of Aprill, by the number of people that Lined the streets. Thus I was Conducted to the house that Don Pedro had prepared for me, where I was tyed to my Estrado for ffifteen days to receive Vissets, & I have had all but the Vice King & Inquisition<sup>s</sup>.

When I waited on the Vice King, he accompany'd me thro' three rooms to the farthestmost Gaurd room door, and would have gon to the Stairs if I would have let him; he seated me under his Throne, & placed his Chaire to face me, & gaue me the Tytle of L<sup>d</sup>ship. He Excus'd himself about every thing that had passed, and said if it had, or should please his Majes<sup>ty</sup> to Continue him or restore him again, what a friend the Comp<sup>e</sup> should finde in him, but in particuler that he had sent in to Racoba, a present of Wine, Brandy, and such things as Chily & Peru produc'd, as a specemen of his Esteem for me. That he said he could not help to Complain of M<sup>r</sup> Dennis, who Publikley, in the Councildorea, before his Officers & Subjects, had said y<sup>t</sup> he had rec<sup>d</sup> a bribe not to Let the Assiento's money go for Panama; appealing to me what motive he could have to Covetusness, that was so amply provided for, and had no other Childe but the King, for whome he made provision by the Trespasses of his subjects. — I Joynd with him, Exclaiming what an ugly Vice Covetiousness was, and that such a thing could not enter into his serene breast. — Then I began to Complain w<sup>t</sup> Treatm<sup>t</sup> the Comp<sup>e</sup> had met with all, which he answered he would Endeavour to make amends, if I could shew him wherein before his Successor arrived; and then I asked for the money. He Replyd that there was none in the Chest, but if I knew of any that owd the King, he'd give a deliverance on them.

After that I told him I had a personall Quarrell with him, on the part of myself and Bretheren, about the Letter he had wrote the King, and put on a sower fface; he made many Excuses, I prest to know his Author, he shuffeld & cut, but said he himself resented it from the person that had deceived him, that it was very unworthy in him, because he ow'd us many ffavours, and began to Paint him, till I found it was Doct<sup>r</sup> Jacobo, & told me further, that that Gentl<sup>n</sup> had endeavoured to perswade him there would be another Representa<sup>son</sup>. — I Reply'd then that was y<sup>e</sup> reason of the Prohibition of our Mon'y, he coullerd & Stop't a while, then said if he had belived it, he had not wrote me the letter to Invite me to Lima, nor given leave before I arrived that it might go, but that he had writt the King another Letter, in which he declared he was Mis-Inform'd, — that we were persons of Nice Hon<sup>r</sup>, & very Just in all our Actions.

In brief, S<sup>r</sup>, I am now his Father Confessor, & am to be his agent, & make him friendly Vissets, and have all his Complaints; & a Thous<sup>d</sup> fine Promises, & have hopes to be his heir, if an Irish Father here, who is now studying on a treatis apurpose for my Con-

version, can Compleat the Work before he dies. — But whilst I am a swiming in all this Happyness, an unlucky accident which has befallen me, sinks my hopes. The basket of Jarrs you may remeiber I bought, was plunderd of every p<sup>s</sup> in Callio, and in its place, to make it heavy, they Clapt stones, and the bones of bulls & Mules &ca, which was discovered before it was brought home, & an Acco<sup>t</sup> transmitted to the Inquist<sup>n</sup>, who sent to the Co, — that they were Informd I had brought some Heritique Reliques packed in a basket, that they should open it, & if ffact, to aquaint them, which I had notice of, and refused to have my things Exam<sup>d</sup>. After three days I gaind my Cause, & got my things home. Being disapointed in this, they fell on my heathen Gods in my Hall, of w<sup>ch</sup> the Vice King gave me private notice, but I told him they were Coppys of his Holyness<sup>s</sup> Cabinet. — After that they would not let me put up the Crucifix of Vandyke, or Drunken Lott with his Two daughters, as being Saints pictures in the hands of heritiques; this I maintaind also; then comes a greater Storm than all the rest, their Secratary came with an Auto, comāding me on the fforfiture of 5000 p<sup>s</sup> Eight, to deliver them all my books, Espetially my Heritick bible, — that they were Credibly Informd that I had abillitys to do mischief with it to the Holy Church. I answered to the Secratary that I was Concernd to finde them so Ignorant of my Privalidges as not to know that every place I called mine was a Sanctuary, and that my person was not subject to Vice Kings, much Less to any Spirituall Court; that I would not obey them, & that the first person that came to put their orders in Execution, I would shoot him, or them, if it were the Inquisedores Gentl<sup>n</sup> himself, Calling for my arms at the same time & Charg'd them before his face, assureing him that I would rather have it said I dyed Like a mad man, in opposing a whole Cyty, than that like an ass, I had given up the privalidges of my Comp<sup>e</sup>. In the afternoon they sent the Irish ffather to me, to Convince me that I was subject to them as a Christian by Babtism, that they allow<sup>d</sup> me to be a Rotten Member of their Church. — I thank'd them for their Complement, & dismis'd him in a huff, and went to the Vice King & our Judge Conservadore, & Complain'd of the Affront, — but they were both ffrighted, telling me they durst do nothing against the Inquisition. I told the fformer that the King was their head, & that he represented him, & was bound to Protect me; he repeated his Excuse; I then reply'd, if the hands of his Govern<sup>t</sup> were so weak, as not to be able to protect me, he must pardon me if I was my own Judge, and so left him, & three days are past without hearing a word from the Holy Tribunall.

To give you now, my friend, a discription of this Cyty. In their own Terms it's Grandure consists in P<sup>a</sup>-Pounto — Pita — Pun 7 — but they've forgot another P: Putas, to which I've added four English P<sup>a</sup>, in which in my opinion it Excells all the World, viz<sup>t</sup>, Pox, Poverty, Pimps & Priests.

The Bridge is handsome, has 5 Arches over a dry river, that is draind of it's water by the Innumerable small trenches cut to water the ffields. The fountain has as much brass as would cast Eight guns, & is placed in the market place, but the least in Versailles is his Elder Brother. The bread is equal to our half penny Roles, & about as much for a R<sup>le</sup>. The Whores (for such are all the Women in Town) have certainly the beautifullest faces & eyes that Nature ever fram'd, but they strive to make themselves ugly by three bellys, compassed by Two Cords of S<sup>t</sup> Francis, & the Girdle of S<sup>t</sup> Augustin, & look more like a bundle of Barly Straw than any thing elce. Their Tongues are the Serpants, but all is studyed, not one in the whole Cyty but knows what is Love, but all seem daughters of Diana. If Lust enter into their heads they soon take care to Quench it with one or another; the Man only serves to provide finery. Their mindes are made up of Bays, Laces, brocades, Pearls & Diamonds, which are their Gods. All are poxt. The Churches, streets & houses are pesterd w<sup>th</sup> beggers, Consisting Chiefly of wom<sup>n</sup> past their time, men that have spent their all upon them, & Priests which Torment one to Death; carrying each My'n Ars in a Ban box for their Authority. Every man or wom<sup>n</sup>: is a Pimp, or Bawds for their own ffamilys or their ffriends; the very nuns are of that order; <sup>2</sup>/<sub>3</sub><sup>ds</sup> of the white People are Priests or Fryers, from 6 to 800 in a Convent. The Trades people, with the Nuns, Inhabit one third of the Town. As for the form of the Cyty, & suburbs, its very beautyfull, Laying in regular Streets, all of Equall breadth & Length; the former streaches N: N:E: & S S W:<sup>t</sup> the Length of the Town E S E<sup>t</sup> & W N W:<sup>t</sup>, the streets Cutting in Squares, all of 150 paces, except a Convent in the way swallow up three or four, yet it does not break cross the way. — To have an Idea of the houses, you must Jmagine you see a long wall of unburnd brick, about 13 or 14 foot high, with doors at every 10 or 14 paces, with a mat clapped at top covered w<sup>th</sup> Clay & horse dungg, to breed buggs & fleas, which when the Clowds come off the Hills, (at the ffoot of which it is scituated), they drop down upon you as the soot out of London Chimneys, — of this Species they have none, for not 20 famillys in Town eat any other thing but



what is dressed in the streets, and from the highest to the Lowest, are all starved. I spend 4 p<sup>s</sup> <sup>8</sup>/<sub>8</sub> a day in wood, which is too bought of the best hand. The market produces starved Mutton, sometimes ordinary beef & Pork, & now & then a lean hen, but well tasted. The wine & Brandy is worse than at Panama, in stead of which they treat you with a Lump of Ice in a glass of water, when it is so cold that I am obliged to wear my woolen cloathes, & Cloack over it ; & they do not get up till 10 or 11 a Clock for the Cold, In 12<sup>d</sup> 20<sup>m</sup> Latt : — The only thing in which it excells, are fine Lettices, & the Sweetest Cabages I ever tasted, & produces all sorts of ffruits you put into the Ground, & that all the Year Round ; but from the peach to the Nut, there is about as much differance between them & ours, as small beer w<sup>ch</sup> stood in a mugg all night, and that ffrish drawn, — haveing only the form but nothing of the True Taste. — The adorning of their houses consists of a handsome Estrado, a doz<sup>n</sup> Leather Chairs, & some Cusco Pictures of Paltry Sn<sup>rs</sup>, always feasting w<sup>th</sup> God the ffather & our Lady, who has a thousand different Equapages, her Car sometimes drawn by Doves, Angells, Bulls, Peacocks, — and in her greatest State, a Spanish Coach with a pair of mules, attended with Saints of all Creeds ; but the greatest state of all Lima is about 2 doz<sup>n</sup> and sometimes 50 Rosards of a night, made up of such hidious voyces, of which the Lowdest is the best, Crowding the Streets of a night, & when they meet, every man fights for his Lady in so violant a manner, that some are knock'd on the head. Last night before my door, Two Ladys mett, and Like Two English Butchers disputed the way, there you might have seen the Wrecks of some hundreds of Paper Lanthorns in the streets, the poor Lady of the Mercy, my Devote, on a Dung hill, by the Violence & Rudeness of the Lady of Bethlehem ; but the Convent of the former being near, a detachment of 2 or 300 Bolls came out with arms & staves, and put the before Victorious Lady to fflight ; yet not before they fel'd a great number of Impenetrable Sculls, and I had my Hall all Bloody with those that took Sanctuary there, that 6 ryalls worth of water will hardly be sufficient to wash the bricks.

The Churches are all well built, and the Spyers have Clocks as bigg again as old Tom of Westminster, & if one of 'em Dies they are Resolv'd to Kill the Liveing w<sup>th</sup> the Noise of Bells. My ffather Saint Augustin, who is over my Beads head, is so Troublesome that I have been forced to buy my peace with a Table of Chocolat & a Loaf of Sugar to the Prior, not to be waked in the night, to the Great Joy of the Sexton and all the Neighb'rhoo<sup>d</sup>. — As for Riches, my Poor ffriend

Frank seems to Excell the rest, who three days since, had on the Great Table & side board above seven Mill<sup>ns</sup> of Silver, Gold, Pearls and Diamonds. — As for Diversions, they are a Cloak, Short Coat, Lace night Cap, & handkerchief like Mother Red Cap, neatly Clapt on in the afternoon to Visset a fair Lady, to waste the night in Scratch-ing a Guitar, & to kiss & grin. On Holydays to drive to the Mole, made up of Scurvey Orange trees, put the pole under the Calash, & sitt & say never a word. After two hours of this Nice Diversion they drive near a Mile, close to the Overshot, to sett & see the Pines or Canes (for so they call the water which their Imaginations have fixd to the ffalling of the water) forms as beautifull as w<sup>th</sup> Maids ffling out at Belconeys on Saturday-nights. Here you set another hour with the Curtains of the Ladys Calash shut; thence you drive to ragg fair, there they open them; here you say never a word, but see the stolen goods & rags, then drive to the Bridge, halt a little till it is dark, then to the Fountain or the Market place; there the ffryers and other Holy men are gathered together to Cellebrate the Misteries of Venus; drive as good a bargaiu as they can, then get into the Callash, the boy holding the Pole and the Master the Mule, & thus ends the pleasures of the Day.

The Great & Mighty Cyty, that may Contain about 35 or 40 Thous- and souls, has 54 Churches, Including the 8 Parishes with the con- vents, & three Colleges, the University w<sup>th</sup> 20 Proffessors, above 200 Doctors & 2000 schollers. Their Masters are Called Rectors — Com- only Chosen but beadles for Life. They study no other Language but Latten, & there is but one Jesuite that understands Greek. Their studyes are a certain dry Philosophy, & Sophistry, & the Divinity of Sn<sup>t</sup> Tirecia & other old Women, & he that can pun best, or has a happy knack at Quibling is most Learned, & has his name wrote over the house doors with Victor et Doctissimo Bermudas, he who is only a Punster, or Santissima, Subcentissima, &ca., & that Great Ser alta y<sup>t</sup> is the American Monster for Learning, is only an Almanac maker, but this I must say of his Genious, that he has attained it of himself, as also English, French, Dutch, Italian, as far as 7 Languages, to be able to read a book in them; but when he writes any thing it is the Dullest Stuff alive, as at present a Dialogue, between Justice, the King, & Truth, the Vice King; accusing the King for Turning out the Latter; tho' it has but 24 Leaves, I fell asleep w<sup>th</sup> it 4 times. As for the top Theologia it consists in giveing great names to Saints, and on their day to make them above the Deity, as on the 29<sup>th</sup> Last month, the

Cathedrall Cellebrated the ffeſtivall of Sn<sup>t</sup> Ferdinand, King of Caſtile. A famous Franiſcan, after he had given his Saint more power than God, made his Complim<sup>t</sup> to the Vice King, bringing the Virgin down in a Chariot drawn by Six white Bulls, to Fetch him to heaven for his Sanctity, and as he's going to Accept of it, he Cryd out Gaurds, Gaurds, Halbardears, Stop him, stop him, in the King's name, stop him for the Benefitt of his Church & Kingdoms, Oh your Excellency, Leave us not for we Perish. — Much had I to do to ſuppreſſ a Loud Laughter, and was Forced to duck below the — to vent myſelf; his Sermon & Modes was Cellebrated to the ſky, ſo I Joynd with the Learned world to Comend it. I Lookt over the Books in times when there were no French, & no Vent for Pinas, beſides what wrought for ffamily uſes; a little more or leſs in Potoſi, Oruſa, & by the Kings Quento the mines produce  $5\frac{1}{2}$  Mill<sup>ns</sup> of Silver, &  $1\frac{1}{2}$  of Gold p<sup>r</sup> annum; then Recon Choco, Barbacoe, & Andariel to Produce a Mill<sup>n</sup> of Gold more. This is the True ſtate of the Mines, ſo that if the New Vice King will ſhut up the Port, & the King permitt no Ships to go to Buenos Ayres, every three years there may be a very good Fair, the want of Rains Two Years, is the cauſe they have not ground their Mettals, that were Taken before the plague of the Indians, ſufficient to Employ them for three Years; and laſt January they had ſuch Violent Rains, that all their ponds between the Hills over flowd.

There was, a few years ſince, a p<sup>s</sup> of Virgin Gold, now in the hands of the Conde de Moncloa, that weighed 25<sup>c</sup> 9<sup>ar</sup> & I had one of Silver, which was made me a preſent by the Vice Kings Phyiſitian, which w<sup>d</sup> 5<sup>c</sup> & alſo a fine Peruvian horſe, by the ſame perſon, (Don Jacobus was only wind.) The Gallant way of Rideing here, is in a night cap & Cloak wrapt Round, Silver Sadle & Stirrups, that weigh as much as the man. They Laugh at my Rideing, & I at theirs; but the Vice Kings maſter of his horſe is come into my mode, and all the French now Venture to return to theirs, haveing an Example, that we ſhall beat them out of doors. Here are many of that Nation, & a great many Irish & English. Some of theſe which were perverted, are in the Inquittion for talking afterwards Ireverantly of trifles. I releaſed thirteen others that were in State Prisons, & ſeven Dutchmen, which had Layn 14 months, for fear they ſhould Riſe on the Countrey, Two in Truxillo, where I was obliged to Bully the Coridgedore, & made him ſend them to Panama.

Don Pedro\* Letter is the True State of the place, to which I refer you; and if the Vice Kings Letters arrives before I cloſe this, take

'Special care about it, for he tells me it concerns both him & us very much. D<sup>r</sup> Jonathan has wrote me a very Comical Letter about 2400 p<sup>s</sup> Eight, which Butler had Received from Belmuse, & is very witty on us both, but makes me a [*blank*] of his affairs. I have heard here a number of Storys of Harwood, when you were sick, which reflect on you very much. I will bring them to his face, if Heaven sends me back; he is a Trecherous ffellow. — As for the Comp<sup>a</sup> Debts, not one can Comply with the time, they all seem safe, & will not differ above six or 7 months, which I assure you is a Miricle, considering how the times are, which is to me no small Consolation. D<sup>r</sup> Valenteen Lost 64 Negroes, of his parcell which Rigby Praiz'd so much. — Don't forget to press the Comp<sup>e</sup> about our part of the Dr., and Read over my Memorandums, & let me know Certain if you will return, that I may Shape my Course accord<sup>y</sup> — for Poor Bulpen & I are not able to stem the Tide, and I long to be aplanting my Garden, & Injoy the Life you have often heard me mention. I have sold the Diamond I bought of Borroa (for 1600 p<sup>s</sup> 8½) for 3050, & sav'd the Ring with the single stone, one of the Indian Cut, for 100 p<sup>s</sup>, this is all the Proff<sup>t</sup> I am Like to make this Voyage. I could wish that those that you & I wrote for were come, that I might sell them here, & bid adieu to America, for I can sell 20 or 30 per C<sup>t</sup> dearer than any here, for I have sold for some ffriends here Cruses for 500 p<sup>s</sup> that they have offerd at 4, but on small single diamonds is most Proff<sup>t</sup>. — Tho' this is a fine Air, and a man might spin away a few days with Tollerable Content, tho' 'tis amongst the Vilest, ffalsest, Villains, if he could be getting money; Else to me 'tis a Very Insipped place. — If this Vice King, who is on the Road, does not enliven it a litle, it's duller than Panama, tho' my house is the pleasantest in Town. We are at the Extr<sup>a</sup> Expençe of 4 R a day in Ice. I have every night the Oydores and other principall people at my Levy, Talking of w<sup>t</sup> Prittaines and Bayetos were worth such a year, & other such Like diverting Hystorys. — If I Ride, it is among Barren Rocks, or deep Sand mixt with Large Peble stones, between high Clay Walls. If I go in the Callash, I am covered with dust of Mules Dung, for the Streets have not been Swept Since the Conde De Monclous Time, which is 16 years ago; and here are no Assemblys nor Comedys, to divert the Night; if with all this you Envy me, you are an Ill natured Fellow.

Live happy my ffriend, and

belive that I am Y<sup>rs</sup> Intirely,

B. SWARTZ.

To Mr. HENRY JOHNSON,  
at Panama.

George Ticknor Curtis, of New York, was elected a Corresponding Member.

The President stated, that, since the last meeting of the Society, a communication had been received by the Standing Committee from members of the Essex Institute, requesting the co-operation of the Society, or of its officers, in recommending to the Governor of the Commonwealth the printing, by authority of the State, of the Statutes of the Province, from the union of the Colonies of Plymouth and Massachusetts, under the charter of 1691, to the adoption of the Constitution of the Commonwealth of 1780. A speedy action being thought necessary, the Standing Committee, at a special meeting held 25th February, after fully considering the subject, adopted the following resolution, which was ordered to be reported to the Society at this meeting:—

*Resolved*, That the preserving and publishing of the Statutes of Massachusetts, between 1691 and the adoption of the Constitution of 1780, is of the greatest interest, and the first importance to all engaged in the study of the laws, or the history of the Commonwealth; and that it is very desirable that this should be done in an authentic and complete form, under the supervision of suitable Commissioners appointed by the Commonwealth, with notes indicating the action of the King in Council, annulling or confirming those Statutes, according to the power reserved in the Charter of the Province.

This resolution was communicated to his Excellency the Governor by a Sub-Committee, consisting of Messrs. Winthrop, Deane, and Horace Gray, jun.; the receipt of which was duly acknowledged by him.

The above resolution, on being now laid before the Society, was unanimously adopted.

The President stated that the Standing Committee had been considering a plan for increasing the sale of the Society's publications ; viz., to issue proposals for subscriptions for all the Society's publications that may hereafter be printed during the life of the subscriber. The sum which the Committee has decided upon was forty dollars. The Committee also designed to accompany the proposal, on the same sheet, with a list of all the publications of the Society already issued, with a brief analysis of the contents of the volumes of Collections and Proceedings, and giving the prices at which they may be obtained on application to the Sub-Librarian.

*Voted*, To adopt these suggestions of the Standing Committee, to whom the whole subject was referred.

Messrs. Solomon Lincoln, Livermore, and W. G. Brooks, were appointed a Committee to nominate officers for the ensuing year.

The President announced a donation to the Society of a number of valuable letters from John Holmes, Esq., of Cambridge, to whom the grateful acknowledgments of the Society were directed to be given.

The letters were referred to the Committee on the Publication of the Proceedings.\*

*Nathaniel Appleton to Joseph Sewall.*

REVER<sup>d</sup> SIR,— These may acquaint you & y<sup>e</sup> chh w<sup>o</sup>f you are y<sup>e</sup> Pastor, y<sup>t</sup> on May 23<sup>d</sup> 1697, M<sup>r</sup> Anthony Stoddard was admitted to

---

\* Many of the letters are here published.

full Communion by y<sup>e</sup> chh of Christ in Cambridge, and we with all cheerfulness recommend him to your holy fellowship & communion; and Earnestly asking your prayers for y<sup>e</sup> plentiful Effusion of y<sup>e</sup> Divine Spirit upon us, we recommend you to y<sup>e</sup> tender care & conduct of y<sup>e</sup> great Shepherd of y<sup>e</sup> Sheep.

Yours in y<sup>e</sup> faith & fellowship  
of y<sup>e</sup> Gospel,

NATH<sup>LL</sup> APPLETON, Pastor of  
y<sup>e</sup> chh. of Christ  
in Cambridge.

To y<sup>e</sup> Revr'd Mr SEWALL,  
Pastor of y<sup>e</sup> South chh in Boston,  
to be communicated to y<sup>e</sup> chh.

[Superscription.]

To the Reverend  
Mr JOSEPH SEWALL  
Pastor of  
the South chh  
In Boston.

[Indorsed by Dr. HOLMES.]

"Rev. N. APPLETON's *Recom<sup>a</sup>*  
of Mr ANTHONY STODDARD to  
O. S. Chh in Boston.  
[A. S. admitted to chh in Camb.  
1697.]"

*Letter of Rev. John J. Zubly,\* of Savannah, Ga.*

Rec<sup>d</sup> July 11 1773

Ans<sup>d</sup> Sept 29 1773

By the Charter for establishing the Province of Georgia, dated June 5. of the 9<sup>th</sup> of Geo. II. his Majesty, for himself, his heirs & Successors, grants, establisheth & ordains, "That there shall be a Liberty of Conscience allowd in the Worship of God, to all persons inhabiting or which shall inhabit or be residents within the said Province, & that all such Persons, except Papists, shall have a free Exercise of their Religion; so they be contented with the peaceable Enjoyment of the same, not giving Offence or Scandal to Government."

The Government of the Trustees to whom this Charter was granted afforded no very material occurrence with regard to ecclesiastical affairs.—The Rev<sup>d</sup> J. Wesley was prosecuted as by a kind of Spiritual Court, & part of a double Grand Jury found several facts against him, which

---

\* John Joachim Zubly, D.D., was the first minister of the Presbyterian Church, of Savannah, Ga. He died in July, 1781. He came from "St. Gall," in Switzerland, and took charge of this church in 1760, and preached to an English and German congregation. He was esteemed a man of learning, and of a vigorous mind. See Allen's Biographical Dictionary.

another part of the Grand Jury either justified, or at least thought of no account. While he was Minister of Savannah he found out what he calls the Invalidity of dissenters Baptism, & seemed to have very high notions of Church Power.

(See a Pamphlet published by Rob. Williams, — & Wesleys Journals & Appeal.)

When Georgia became a King's Government, an Act was passed to establish the Church of England, but with a clause against all ecclesiastical Jurisdiction.

By another Act the Province was divided into 8 Parishes, & upon the enlargement of the Province, four more Parishes were added.

The Province at present stands divided into 12 Parishes, but there are no Ministers in any, except Savannah or Christ Church, where Mr Tim<sup>o</sup> Lawton is Rector, St Pauls or Augusta, the Living of Mr James Seymour. I think there is but two Parishes more that have churches arround there besides the above that have any ministers.

There are three English Congregations of protestant dissenters, one at Medway, whither the Rev<sup>d</sup> Mr. Osgood movd from Dorchester in South Carolina, with the greater Part of his Congregation. The Church is Congregational, containing about 150 Communicants. There is a place of worship also at Sunbury, within the same District, but united in the same Church & Congregation. In Savannah or Christ Church — thither J. J. Zubly removed from South Carolina, a church has since been gathered of about 70 Comunicants; the Lot on which the Meeting stands was granted to his Majesty's subjects professing the Westminster Confession of faith.

There is a Society of Presbyterians on Alatomaha, who have had ministers occasionally among them. The Rev<sup>d</sup> Mr. Gillies of Edinbourg was lately ordained at Charlestown, South Carolina, for that charge.

There is a considerable body of people at Wrightsborough, Queensborough, & Bryar Creek, chiefly Presbyterians, & very desirous of having a regular Gospel Ministry settled among them; they have had some occasional Suplies of preaching, but a Stated Minister among them might answer many very important purposes.

There is no baptist Church in the Province, unless it be of separate baptists, who appear to me very ignorant & irregular.

Besides the English, there are also some German Dissenting Congregations, viz., a very large one at Ebenezer, of the Lutheran Persuasion, another of the same Persuasion at Savannah, the latter without any, the



former having two Ministers, & a Calvinistical Congregation at & near Savannah, of upwards of 70 Communicants, of which J. J. Zubly is minister.

Much Pains have been taken to persuade the Lutherans that they are of the Establishment, but in their having purchased a Lott in Savannah, when they found it necessary to have a Conveyance, they found out that the Law looks upon them as dissenters. Some account of this matter may be found in the proceedings of the Society for propagating the Gospel, in 176—.

I know of no Law existing that abridgeth the religious Liberty of the dissenters, but it seems some hardship upon some of them, that in civil & criminal causes & qualifying for assemblymen, they are obliged to swear by Book. I was lately requested in Court to take a voluntary Oath as Interpreter, when I insisted that the Law did not require kissing the Book, but only holding it (*tactis Sacrosanctis Evangeliiis*,) the two Judges differ'd in opinion, but the chief acquiesc'd in my arguments, & I took the oath without kissing, which may & doubtless will now be pleaded as a precedent. Dissenters taking the oath are capable of all offices; in the present house of Representatives, a third or upwards are dissenters, & most of the churchmen of moderate principles.

There has been little or no altercation between the church & dissenters, except in Christ Church Parish, the first dissenting Minister finding that some persons had unkind designs against the dissenters, thought it his duty to withstand every thing that look'd like Encroachment.

The most that happened of the kind was between him & a former Incumbent. I would not choose to revive personal matters. That Minister, when he came on his Deathbed, could have no body to attend him but the dissenting Minister, & the dissenting Minister was desired by the Executors, tho' no relation, to follow his corpse next to the principal mourner, & preach'd his neighbour's funeral Sermon on 1 Pet. 4, 18, which was not disapprov'd of.

When we had no Bell of our own, the church bell has been sometimes refus'd to be toll'd at our Burials, but now sometimes both church & meeting Bells toll upon the same occasion.

I don't know whether it is any hardship that no Church Minister yet accepted of an Invitation to be present at our funerals. Mr. Frinck refused to walk with a dissenter in church funerals, & it once happened to me that I was oblig'd to speak at my own Child's Grave, because the Rector, whom I had invited & expected, as being my particular friend, did not choose to attend. Mr. Frinck would not suffer an

unbaptizd child of an Antipædobaptist to be intered in the burying Ground, but the father of it thought it would do as well to bury it within any private Inclosure.

To end all disputes about burying, we petitioned the assembly to grant us part of the comons of Savannah, in which, as freeholders, many of us had an undoubted Right for a burying Ground. What gave rise to this application has appeared in Print. A Fee was demanded of dissenters for tolling the Bell, when the church Bell was neither desir'd to be toll'd nor did go at all. A Suit was comēced in which the Rector personally appeared, which was carried so far as to issue & make out an Execution against the defendant's Body, some time after the defendant had been buried. I was in hopes what I published would put a stop to such Proceedings, but the cause was brought on again. I appeared myself in behalf of a poor Widow, one of my hearers, protested against the authority & Jurisdiction of that Court to try any such matters; the Court sneer'd at me, & dropt the Action. — A Letter from our agent, Dr Franklin, to our Speaker, & I believe Rector also, will I hope for ever prevent the Revival of any such Claims. A very sufficient Bill for a distinct Burying Ground pass'd with great Ease thro' the lower house, after I had been heard in Support of it. The upper house also gave me a very civil hearing, but putt off the second Reading of our Bill to the Kings Birthday, in order to drop it, & then framed & sent a Bill of their own to the lower house, in which the Cemetery at Savannah was declared open for all Christians to bury in, according to their own forms, papists only excepted, but as it was cloggd with a fee of three & six pence where the Rector attended, & two & sixpence whether he attended or no, I found it necessary to petition to be heard upon the Bill, which I was, & having observ'd that this was actually the begining of Laying on a Fee on dissenters, merely for their being so, a churchman then movd “that the Bill might be thrown under the table”; however, the second reading by a very great majority was putt off to the same day the upper house had refered the second reading of our Bill, viz., to the King's Birth day, & the house not meeting that day, both Bills dropt of course. We now bury in the same Ground unmolested, & pay no fees except to the sexton, which I have consented to pay whenever his attendance should be required, & not otherwise.

There has been a good deal of difficulty about marrying; we were indeed, never interrupted to mary with a previous Publication of the Bañs, but the established Clergy hitherto seem to claim the Privilege of marrying by Licence, entirely to themselves. I am not fond of that

method, but considering what I did or omitted would be pleaded as a Precedent, I thought it proper, as far as in me lay, to secure the same Liberty to dissenters.

Under Gov. Ellis's Administration, a Person applied to him so to alter the Direction of a Licence, that I might marry him by it; the Gov<sup>r</sup>, therefore, after the Rector's name added "or any other qualified minister"; some persons thought this was rather done as a snare; I answered the Gov<sup>r</sup> was desired to alter the Licence, so that I might be included in the direction, & that doubtless he chose to do it in the Words he did, because he knew they would take me in. I married the couple, & heard no more about it.

I applied to the present Governor by a Letter, & submitted it to him, (but did not ask it as a favour); near a twelve month after he answered, "that on considering the Mariage act, he found he could not make any Alteration in the Direction of Licences. I married several by Licence directed to the Rector, but declined the fee, he threat'ned hard, but I believe found he could do nothing.

'The late Mr. Frinck offerd to endorse Licences to me if I would give him half of the fee; in few instances the persons (as I directed them) gave up the whole fee, he insisting on it. The first time he endorsed a Licence to any protestant Minister, the second to any Minister of the established church. He had taken the Liberty to say (as was expected), those married by me lived in fornication. I was willing to have one Licence endorsed by him to a dissenter, & after I had, feeling that his Endorsements now were directed to churchmen, I took no more Endorsements from him.

Some time since the present King's Attorney, who is nephew to the Governor, Mr. Frinck being out of town, but in the parish, applied to me to perform the Ceremony; I told him if the Licence was endorsed to me by his Ex<sup>cy</sup>, I would readily oblige him, but could not teach him to say "In the name of God with my Body I thee worship." The Gov<sup>r</sup> readily endorsd the Licence, & I refused the fee.

A Justice of the Peace had several Blank Licences, signed by y<sup>e</sup> Com'd<sup>r</sup> in Chief, which he directed to himself, & by them married. One of them he took in his own Case, & directed it to me, & I married him accordingly. Complaint, I believe, has been made, but that no notice was taken of it was not out of any kindness to me.

When I marry any of our people by Licence, I do it without Book, if others, I leave out what I think exceptionable.

What is most unfavourable to religious Liberty & the dissenting

Cause, besides the low Estate of vital Religion every where, I take to be the dissenters Indifference to their own principles. Their too great conformity to the world prepares them for that Religion which is most fashionable & stands on rising ground. *The Scotch presbyterians almost universally fall in with the establishment*, & even affect a Difference between Presbyterians & my people, whom they call Dissenters. On the whole I cannot but hope religious Liberty among us begins to be better understood, Prejudices rather diminish, & in our back settlements the number of dissenters is likely very much to increase.

[Indorsed by Dr. HOLMES,]

“Rev. Dr ZUBLY,

Savannah (Georgia),  
Ecclesiast!- &c.”

*Dr. Stiles's account of Rev. Samuel Lee of Bristol and his Church.*

May 19, 1769.

Bristol was settled soon after Philip's War. They obtained Mr Woodbridge to preach the Gospel, but no chh gathered. Mr Eben<sup>r</sup> Davenport, an aged Man of my chh, tells me that his Father was one of the Members in the gathering of Bristol chh, & settling Mr Lee.\* He has heard his Father speak of this Transaction in this manner. That Mr Lee was a great & learned Man — and when the persons proposed gathering a chh, & sending for a Council of Ministers as customary, he objected, & said there was no need of it, that he himself was a Minister, and was able to lead them to incorporate, as well as to do all other Ministerial Acts. And so they yielded, & Bristol chh was thus gathered by Mr Lee alone: — and the chh being embodied, elected Mr Lee their pastor; but whether he was ordained anew Mr Davenport can't say — only thus much, that all that was done, as well about establish<sup>g</sup> Mr Lee pastor, as gather<sup>g</sup> the chh, was transacted by Mr Lee & the Chh only, without the presence of any other Ministers or Chhs. Bristol Chh Records are burnt previous to Mr Burts Ministry. This is all the Tradition I can recover of its Gathering.

Dr. Calamy says he left Engl'd & came over about 1686, & was chosen pastor of the Chh in Bristol, but did not continue there much above three years: and on the Revolution returned.

He left a good Estate & patrimony in England. He left to his Daughters, Mr Davp<sup>t</sup> says, £1300 a piece. He had no sons, — one daughter married Col. Savin of Bristol, supposed to be rich but deceived her; another daughter clandestinely married his Man serv<sup>t</sup> Harry;

---

\* See Baylies's History of New Plymouth, ii. 51-53.

another M<sup>r</sup> George of Boston. In all of them M<sup>r</sup> Lee was sorely disappointed. M<sup>r</sup> Davenp<sup>t</sup> says he had no more. But Calamy says he carried home a Wife & Daughter. He was a Man of high Temper, & wealthy, & expected his children would intermarry with the best & most honorable Families. He was disappointed & mortified. His Daughter George, when Widow, married Rev M<sup>r</sup> Baxter of Med.

#### MOTIVES INDUCING RETURN.

1. Removal of the Persecution of Dissenters, & passing the Act of Tolera<sup>n</sup> in Engl<sup>d</sup>.

2. Disappointm<sup>t</sup> & Mortific<sup>n</sup> as to his children here.

Bristol Chh was gathered May 3. 1687. M<sup>r</sup> Lee left it & returned to Europe, 1691. Aged widow Treby tells me she remembers him, tho' she was small, yet she has often seen him, & particularly remembers his Walk or Gait. She was born at Bristol, which was settled after Philip's War—Philip was killed 1676. Bristol began to be settled about Ten years before M<sup>r</sup> Lee came.

M<sup>r</sup> Davenpt says M<sup>r</sup> Lee was much complained of for preaching in too learned a Style; upon which he endeavoured to express himself in Language more familiar to his Hearers. They were all acquainted with Lobsters. The Indians called the Fat of a Lobster, which is very sweet, Squitchett. M<sup>r</sup> Lee preach<sup>s</sup> upon the Delights of Heaven, said *Heaven & the Glorious Enjoym<sup>ts</sup> of the future world, would be sweet to true Believers, sweet, sweet — sweeter than the Squitchett of a Lobster.* This his English Auditors understood as well as the Indians.

[Indorsed by Rev. Dr. HOLMES.]

“D<sup>r</sup> STILES' Ms.

Rev M<sup>r</sup> LEE of  
Bristol, &c.”

*Account of a Conference in 1752, in the handwriting of the Rev. Dr. Stiles.*

#### CONFERENCE.

About 1751 Elder Benj<sup>a</sup> Pearce of Warwick rebaptized M<sup>r</sup> Isaac Backus, Min<sup>r</sup> of Cong<sup>l</sup> pæd. Chh at Midd[1]eboro'. The Chh thereupon called in a Council of Chhs, viz. M<sup>r</sup> Snow & M<sup>r</sup> Solo. Payne of Cant<sup>y</sup>, &c who admonished M<sup>r</sup> Backus, &c. Thereupon Mr. Back<sup>s</sup> Called in Eld<sup>r</sup> Sprague, Ex<sup>t</sup>, & Eld. Babcock of West<sup>y</sup> & chhs. &c. to take off the Admonition. The Cong<sup>e</sup> part of the Chh (i. e. all but 3 or 4 Baptists) called in at same Time M<sup>r</sup> Snow & M<sup>r</sup> Peck & Chhs. Agreed to defer all matters, & have a general Conference of all the Min<sup>r</sup>s & Chhs, in

order to settle the Terms of Com̄un<sup>n</sup>, respect'g difference [of] opin<sup>n</sup> as to mode & subj<sup>ts</sup> of Water Baptism.

Upon this there was notice given to the chhs, & a gathering in June 1752, at Exeter, in Elder Sprague's old meet<sup>g</sup>h<sup>o</sup>. Present (think just 30, but not quite certain) about thirty chhs, about half Bap., half Cong<sup>r</sup>. pæd.

#### CONGREGATIONALL CHHS.

Chh. Providence— (M<sup>r</sup> Snow ab.) Deacon Richmond & Mr Nath<sup>l</sup> Jacobs.

Chh. Attlebor<sup>o</sup>— (Eld. lately dead) Deacon Joshua Everit & another.

Chh. Norton— Elder William Carpenter, present. . .

Chh. Rehob<sup>o</sup>— Elder Sam<sup>l</sup> Peck, Deac. Jn<sup>o</sup> Pearce, no more.

Chh. Bridgwater— No Elder. — — —

2 or 3 Chhs. fr. Cape. M<sup>r</sup> Ewer, &c.

Chh, Cant<sup>y</sup> & Plainfd not there, but they by their Elder M<sup>r</sup> Sol<sup>o</sup> Payn & Tho<sup>s</sup> Stevens wrote Letters to Excuse.

#### BAPT. CHHS.

Westerly chh. Eld. Steph. Babcock & Delegates.

Exeter chh. Eld. David Sprague.

S<sup>o</sup> Kingston. Elder Rogers.

Warwick. Present — — —

Coventry. Elder Sam<sup>l</sup> Drown.

— — — Elder Gardner.

Elder Babcock was Moderator.

Elder Sprague Scribe.

The Enquiry in the first Days conference was as to our Agreem<sup>t</sup> in the Doctrines of the Gosp<sup>l</sup> & experim<sup>l</sup> stand<sup>s</sup> in Christ. Unanimously agreed.

The 2<sup>d</sup> Days conference was respect<sup>s</sup> Term of Com̄un<sup>n</sup>, upon w<sup>ch</sup> two Votes passed — 1. That if any one who had been bap<sup>d</sup> by sprink<sup>s</sup> or in Infancy, & belonged to a Cong<sup>l</sup> chh, & was hopefully a gracious person — yet scruples aris<sup>s</sup> as to the mode & Subj<sup>t</sup> or both, & desires Bap<sup>m</sup> by plung<sup>s</sup> — & went to a Bap<sup>t</sup> Eld<sup>r</sup> — & was so bap<sup>d</sup>, & returned to his own Chh — whether he sh<sup>d</sup> be received to com̄un<sup>n</sup> or censured. — 2. If a Bap<sup>t</sup> should have scruples, & manifest his Belief of Inf<sup>t</sup> Bap<sup>m</sup> — & go to a Cong<sup>l</sup> Chh & get his child<sup>n</sup> baptized, & return to his own Chh, whether Chh would receive or censure him? — Voted unanimously not to censure, but to receive in both cases; — this is open Com̄union.

Then the Mod<sup>r</sup> declared that they, i. e. all the Chhs of this Body, were one Chh, — & henceforth the Words *dip* & *sprinkle* sh<sup>d</sup> cease, & the

word *baptize* only be used — And as a Test<sup>r</sup> of the mutual Comunion Elder David Sprague, a Bapt. (who was to have the Comūn next Sabbath) desired Elder Peck a Cong<sup>t</sup> & pæd., to stay and administer the L'ds supper with his Chh: but M<sup>r</sup> Peck was obliged to return home. The Door however was open for pastoral & Chh Comūn in all Ordinances & Office Acts.

M<sup>r</sup> Peck sometime after adm<sup>d</sup> Bapt<sup>m</sup> to children in Middlebor<sup>o</sup>, of persons of M<sup>r</sup> Back<sup>s</sup> chh, Mr Back<sup>s</sup> approving it, tho' not present.

M<sup>r</sup> Back<sup>s</sup> continued in principles of open comunion after his Rebaptism about six years. Then most of his Chh follow<sup>s</sup> his Exam<sup>p</sup>, & being plunged — M<sup>r</sup> Backus sent for some Bapt<sup>t</sup> Elders, to reinstall him over a Bapt<sup>t</sup> Chh. — Thereupon they drew a new Cov<sup>t</sup> Express<sup>s</sup> that Water Bapt<sup>m</sup> was to be administered to none but Believers, & signd & read it publicly, & professedly became a Bapt<sup>t</sup> Chh in close Comunion, & the Elders (M<sup>r</sup> Bound, of B<sup>o</sup> & Mr Round of Rehob.) probably, (for were sent for) ordained or installed him a new as pastor o[r] Eld<sup>r</sup> of Bp<sup>t</sup> Chh: He told M<sup>r</sup> Peck that he renounced his ordin<sup>n</sup> as well as baptism, & rec<sup>d</sup> both anew. He was first ord<sup>d</sup> by M<sup>r</sup> Snow, M<sup>r</sup> Sol<sup>o</sup> Payn, &c.

Soon after the conference, 1752, but in same year, Elder Nathan Pierce of Providence (ord<sup>d</sup> by Elder Timothy Peckham of Newp<sup>t</sup>) took pains imēdiately to draw off particular persons from the several separate Chh, to renounce their agre<sup>m</sup>t & come into close comunion, & formed such a Chh of Members in different T<sup>o</sup> from Groton to Dighton. — The begin<sup>s</sup> of this he was not ord<sup>d</sup>, but soon became an Elder, ordained by Elder Peckham. At Thomson was a sep<sup>r</sup> chh, M<sup>r</sup> Whitman Jacobs Elder, (first Cong. then B.) M<sup>r</sup> Pierce, tho living at Provid<sup>o</sup> drew off a small Sep<sup>n</sup> for Whitm<sup>r</sup>, & here Elder Peck ord<sup>d</sup> Pierce Elder over them: & thereupon Pierce enlarged his Chh to compreh<sup>d</sup> all in close Com in distant surround<sup>s</sup> Towns. Now Eld. Pierce done, & removed to Oblong.

Mr. Peck ord<sup>d</sup> at Rehob<sup>h</sup> Oct. 1751, by Lay<sup>s</sup> on hands of Elder Solomon Payn, Elder Tho<sup>s</sup> Stevens, & Deacon Richmond & Elder Shepherd of Attleboro', (ob. 1752): Eld. Snow not present, tho his Deacon was. Chhs present.

M<sup>r</sup> Peck present at Ord<sup>n</sup> of M<sup>r</sup> Shepherd at Attleb<sup>o</sup> about 1749, & saw among other' Deacon Joshua Everit of that Chh lay on hands. — M<sup>r</sup> Matthew Smith, then Eld<sup>r</sup> of Stonington, preached, & So. Pain & Tho. Stevens present, & doubtless laid on hands.

The Chh at Norton became Baptist — had a Bapt<sup>r</sup> Council who constituted it anew, & ordained Elder W<sup>m</sup> Carpenter over it. They sent to Mr Peck to come & see, — but he did not go.

M<sup>r</sup> Pecks sep<sup>o</sup> Chh at Rehob. gathered by Cov.<sup>t</sup> May, 1748. Five Brethren signed, & 2 unbaptized agreed to joyn as soon as they could obtain that ordinance. In 1771, M<sup>r</sup> Winchester, a young Bap<sup>t</sup> preacher came Æt. 20, & divided the Chh, then of about 40 B<sup>n</sup> & Sisters, nearly equal. M<sup>r</sup> Peck has baptized several by plunging. Congreg<sup>n</sup>, 2 to 300 persons — lost ph. 40 or 50. Winch<sup>r</sup> Chh, in dispute on close comūn, he settled on open, &c.

Mr Pecks Great Grandfather was M<sup>r</sup> Joseph Peck, who came from Hingham to Rehob<sup>o</sup> about 130 y. ago, a Merch<sup>t</sup> univ<sup>y</sup>man, knew 7 Languages, I suppose Teacher of Hing<sup>m</sup> Chh once.

Ex Ore M<sup>r</sup> SAM<sup>L</sup> PECK, Elder, &c. Aug<sup>t</sup> 7. 1772.

*Michael Joy\* to Jonathan Homer.*

HARTHAM PARK, [near Chippenham, Wilts., Eng.] 20 Aug<sup>t</sup> 1824.

MY DEAR COZ. — In turning over the *Historical Collections* some thoughts occur which I send to you. *Nugæ!* you will exclaim: & such they are, but they will shew you what interest I take in all that regards America.

My late excellent friend, Dr Eliot, observes (H. C. [v. 7.] 1800) that N. England is reproached with its *puritanical* origin. I could be content to derive from so *pure* a source — excuse the pun — but has any one noticed how many of the first settlers had received a classical education? the best that Europe could then bestow. Perhaps no community then, or since, contained so large a proportion of literary characters. Their errors were those of the age; their virtues their own.

*Mauduit* (v. 9. p. 272) I believe was never a friend to N. Eng<sup>d</sup>, & so thought the H<sup>o</sup> of Representatives when they took from him the agency. Soon after the peace, 1783, a leading member of the Society for promoting Xtian knowledge brought to me a paper which had been given in by M<sup>r</sup> M., to induce the Society to withhold any further allowances to the Missionaries in N. E. At this gentlemen's request, I drew up an answer to this paper; in which I set equity, law, & religion all in array against M<sup>r</sup> M. My friend thought my reasoning convincing, and said he would avail himself of it. What is inserted in the H. C. brought this to my recollection.

---

\* Michael Joy was of the Boston family of that name. He was graduated at Harvard College in 1771. In August, 1816, he was elected a Corresponding Member of this Society, residing, as our records say, in "London, England." In the College catalogue, his death is recorded as having taken place in 1825.



*Moody*, of Newburyport, [?] was possessed of considerable humour. At Boston a well-curled wig was given him: his parishioners were shocked at it, they said it was prelatical, popish, and I know not what. *Moody* delivered it to the Elders to be *reformed*; they executed their power in so merciless a manner, that when they returned it to *Moody*, he told them there was nothing in the second Commandment to prohibit them falling down and worshipping the wig, for it was unlike anything in heaven or earth, or the waters under the earth.

The adroitness with which *Moody* secured for himself 3 eggs out of 5, when going with two of his Elders to an ordination, is a trite story which you must have heard.

*Isle of Shoals*. I doubt if there be now sufficient efficacy in your prayers to recover a lost boat; but you see Prince Hohenlohe & the Irish priests are still able to work miracles!!!

*Sir Henry Vane* (v. 7. [2<sup>d</sup>s.] p. 136.) a man of talents as great, as his character was inexplicable. When Cromwell prayed the Lord to deliver him from Sir Harry Vane, he thought of him as Sylla did of Cesar, — "*nam Cæsari multos Marios inesse.*" Burnet says "When Sir H. V. saw that his death was designed, he composed himself to it with a resolution w<sup>ch</sup> surprized all who knew how little of that was natural to him. Some instances of this were very extraordinary, though they cannot be mentioned with *decency*." Swift in his Remarks on Burnet (in the Library of the Marquess of Lansdowne) says, on this passage, "His Lady conceived by him the night before his execution."

*The Review of Military Operations*, 1753–56, is curious; leaning somewhat in favor of Shirley; but upon the whole pretty fair.

In the Bill of Mortality for Boston, 1816, I find 15 females upwards of 80, to 5 males. Does not Bacon somewhere say, women live longer than men, because they take less exercise, [and] lead a more ascetic life? I have often heard that it was difficult to get rid of an old woman; perhaps this hint from Bacon may suggest the means. To this subject of *Longevity* I early called the attention of Dr. Belknap: it was whilst he was writing his history of N. Hampshire. An opinion then prevailed in Europe that the *O Bîos βραχὺς* of Hippocrates applied *specially* to America. Many Americans entertained the same notion, but it was unfounded, as will appear from our Harvard Catalogue, and from various other documents. This Bill of Mortality, *inter alia*, in a population of 33m, 20 super-octogenarians in one year, is a large proportion. Middleborough in 1802 and 1803, gives, I presume, a still greater proportion; but the population is not stated. And in Brookline nearly one tenth of the deaths above 80.

*In N. Series v. 1. p. 227. Sermons by Dr. A. Eliot, 1774.* One is on preaching to the Spirits in prison; a dark & obscure passage for you Theologians to trust yourselves in. I do not think that Dr. E. has thrown much light upon it. Since his time we have a sermon on this text by the late Bp. of S<sup>t</sup> Asaph, *Horsley*, a hard-headed controversialist, as Priestley found; *he* supposes these "spirits in prison" to be the souls of deceased good men shut up in the centre of the earth. Why these *good souls* should be confined in so comfortless an abode, we are not told. In the early days of the church, towards the close of the 4<sup>th</sup> century, Vigilantius placed the souls of prophets, saints & martyrs, either in the bosom of Abraham, or under the altar of God; & applying prophane logic to Spiritual matters, he says, "nec posse suis tumultibus et ubi voluerunt adesse præsentes." To which Jerom replies, in some heat, "Tu Deo leges pones? tu apostolis vincula injicies, ut usque diem judicii teneantur custodiâ, nec sint cum Domino suo? de quibus scripturam est sequuntur Agnum quocunque vadit. Si Agnus [*torn*] ergo et hi, qui cum Agno sunt, ubique esse credendi sunt. Et cum [*torn*] Diabolus et Dæmones toto vagentur in orbe." Strange company! If you have by you Burnet De Statu Mortuorum, turn to it; it is worth consulting on this subject. This volume of Sermons is, however, very creditable to Dr. Eliot. It is much to be regretted that my late friend Dr. J. E. did not live to finish & revise his Ecclesiastical History of Massachusetts. What an amiable spirit of liberality and candour has he there shewn? & in fact on every occasion! My acquaintance with him commenced when he was freshman, it soon ripened into friendship: it was impossible to know, & not to esteem him.

*In Prince's An.* The sentence of Court on a man for theft, "that in future he shall be called Josias, & not Mister, as formerly," reminds one of

Felices proavorum atavos, felicia dicas  
Sæcula, quæ quondam sub regibus atque tribunis,  
Viderunt uno contentam carcere Romam.

Your account of the present flourishing state of Boston fully verifies the prediction of wonder-working Johnson, vol. 2. p. 92. "presages some sumptuous City."

I could continue, but my paper warns me to release you from this farrago. I will therefore only add the assurance of my regards for you & M<sup>rs</sup> Homer; & that I am ever truly

Yrs,

M. JOY.

As a book of reference, I thought *D'Herbelot* a proper contribution to the Library of the Historical Society — Was I right?

I have just learnt that Southey's Book of the Church, which I directed to be sent to you, was not in time for the ship: it will go by the next conveyance. I have been for some weeks absent from home, and only just returned.

[Superscription.]

Rev:<sup>d</sup> JONATHAN HOMER,  
care of

BENJAMIN JOY, Esq.  
Boston,  
U. S.

*Letter of Edmund Gibson, Bishop of London.*

GOOD SIR,\* — I am very sorry to find by the Account which I have received of late from New-England, that the differences among the clergy at Boston are grown to such a height, & that they have spread themselves into other parts of the government, & are like to spread more & more. The Representations whh come over hither, concerning the true ground & foundation of these unhappy differences, are so various, that I am not able as yet to form any certain judgement about it, nor to see who is most in the blame. But as in cases of this nature there is usually more or less of blame resting on both sides, while passions prevail against reason; so I earnestly entreat & require both sides to lay aside passion & think seriously of peace. They should remember that they belong to one & the same Church, & what is more, a Church that is yet in its infancy, & in the midst of enemies who will take great advantages against it from the unhappy Feuds & Animosities among its ministry & principal members. The Letters from thence, both to the Society & myself, are full of the hardships whh the ministers of the church of England suffer from the independants there, which one would hope should be a lesson to the ministers, to unite firmly among themselves to support one another, instead of reproaching & aspersing their own brethren, to enter into the most proper Christian methods of defend-

---

\* "Probably to the Hon. Thomas Graves, of Charlestown, Mass., an influential character, who worshipped with the Episcopal Church in Boston. He died in 1747." [Note by the transcriber of this letter. The original is wanting.]

ing y<sup>m</sup>selves against the oppressions of their adversaries, and of preserving & by degrees enlarging that poor chh whh is committed to y<sup>t</sup> care.

It is with great concern y<sup>t</sup> I write this, arising from a just apprehension of the mischiefs whh are like to accrue from those differences, to religion in general & to the Chh of Engl<sup>d</sup> in particular; & I write to you as a person who is not directly concern'd in y<sup>e</sup> quarrel, & who being upon the place can best judge of the most likely methods to bring both sides to a peaceable disposition, whh I earnestly entreat you to endeavor by all ways possible. One way, & I hope a successful one, may be, to show wh<sup>t</sup> I write to both contending parties, & to let them know that I beseech & conjure them to lay aside their animosities, & to forget & forgive y<sup>e</sup> provocations y<sup>t</sup> have passed on both sides, as becomes Christians, & more especially the ministers of the gospel. The ent'ring into a strict examination of all the particulars, in order to see who is most to be blam'd, would be a long work, & I doubt at this distance impracticable; but at best it would be a work of much time, and all that [time] the feuds would be kept up & increased, & the chh would be bleeding of the wounds whh they have already given her, & whh is the earnest wish of all good men, both here & there, to see immediately closed by mutual forbearance & friendly reconciliation.

I have been informed within these few days by one of the Bishops who had rec<sup>d</sup> a Letter from Boston, that some of the ministers of the government are beginning the dispute about the validity or invalidity of Baptism administered by persons not episcopally ordain'd. This was on foot here in England by the nonjurors some years since, & bred great disturbance among us; & the Arch Bishop & Bishops in Convocation set forth a paper to show that it has been the constant doctrine of the Chh of Eng<sup>d</sup>, y<sup>t</sup> Baptism w<sup>th</sup> water in y<sup>e</sup> name of y<sup>e</sup> Father, & of the Son, & of the Holy Ghost, by w<sup>t</sup> hand soever administered, is valid in itself, & not to be repeated, however irregular in y<sup>e</sup> manner of it. Nothing is more certain than that this was y<sup>e</sup> Doctrine whh the greatest patrons of our chh maintained against the puritans, in the reign of Q. Eliz<sup>th</sup> & K. James 1<sup>st</sup>, and it is easy to see w<sup>th</sup> w<sup>t</sup> views y<sup>e</sup> contrary doctrine has been advanced & espoused of late years, by the enemies of the protestant succession & the present governm<sup>t</sup>; & if any missionary shall renew this controversy & advance the same doctrine there, that the nonjurors have been advancing here, I shall esteem him as a enemy to the Chh of England, & to the protestant succession, & shall deal with him accordingly. I earnest[ly] recommend these things

to your care, beseeching God to dispose both parties to peace, & to prosper your endeavors for obtaining of it.

I remain

Sir, your Faithful friend and Brother,

EDM<sup>d</sup> LONDON.\*

*Stephen Longfellow † to Thomas Hubbard.*

FALMOUTH, April 7<sup>th</sup>, 1770.

HON<sup>d</sup> SIR, — I beg Leave to acquaint you that the Inhabitants of this first Parish in Falmouth, within these few days, have been much surprized by a Resolve of the General Court, concerning a Number of the Inhabitants of the District of Cape Elisabeth (who were many years ago, by an Act of the General Court, set off[f] to this Parish) being excused from paying Taxes here, ever since said Cape Elisabeth was incorporated into a District.

The History of this matter is, I imagine, pretty nearly as follows. — Many years ago, some of the Inhabitants of Cape Elisabeth, then a part of Falmouth, being dissatisfied with the Settlement of a Minister there, petitioned the General Court to be dismiss<sup>d</sup> from the Parish there, and set off to the Parish here, and were accordingly so dismiss<sup>d</sup> and set off; and have in Consequence thereof been rated here ever since. However, some where about the year 1765, Cape Elisabeth was incorporated by an Act of the General Court into a District; soon after which, Disputes arose about those of that District who were heretofore set off to this Parish, continuing to pay Rates here; the Assessors on their side alledging that the Act of the General Court that incorporated the District superseded the former Act that set off some of them to this Parish; our Assessors urging that the Act which made them a District was merely a Town affair, mentioned nothing of any Parish matter, and that nothing less than an express Act of the Government could dissolve their Union with this Parish. To put an End to which Disputes, the Select Men or Assessors of Cape Elisabeth petitioned the General Court in 1767, and among other Things (if I remember right) said that it was

---

\* "Supposed about 1720 to 1730." [Note of transcriber. Edmund Gibson was Bishop of London from 1723 to 1748.]

† Stephen Longfellow was the first of that name who settled in Portland. A notice of him may be seen in Willis's history of that town.

the Desire of the Inhabitants of Cape Elisabeth, heretofore set off to this Parish, to be set back again. Our Parish being serv'd with a Copy of said Petition, made it their Business to enquire of those Inhabitants whether they had a mind to be set back again, & found that some of them had not, & they certify'd under their Hands that they had not ; all which being made to appear in our Answer to the General Court, the General Court gave their Opinion that they still were of this Parish, as I'm inform'd. After this it is said that some of those Inhabitants petitioned themselves, before the late Dissolution of the General Court, to be set back again, and they were order'd by the General Court to serve this Parish with a Copy, but this has never been done. However, within these few Days, the Inhabitants of Cape Elisabeth, a number of them, have been here, exulting immoderately that they have been to the General Court and revived their Petition, and have got every Thing done to their Mind, and that the General Court have determined that the Act incorp[or]ating Cape Elisabeth into a District set those Inhabitants back again, and that the General Court have resolved that they should pay no Taxes to this Parish since that Time, which is about five Years. — This Report has put this Parish into a General Surprise, and they cannot readily believe that the General Court would revive an old dormant Petition, when the other Party has never been notified, unless the Petitioners have, by some means or other, imposed upon and deceived them. In short many things seem to conspire to depress, if not crush this Parish. About Six Years ago, our Minister being advanced in Age & Infirm, 'twas thought proper to settle a Colleague with him, immediately upon which a Number that lived something remote, moved to be a separate Parish, & it was granted. Directly after this another Party in the Heart of the Town set up a Church of England ; what remains now is but small compared with what it was before, & the Charges double ; and if after all this the Inhabitants of Cape Elisabeth be excused from paying their Taxes for five years back, the Burthen will be almost intolerable. The Parish are so concern'd that they have immediately called a Meeting, & dispatched M<sup>r</sup> Thomas Smith J<sup>r</sup> to the General Court, on Purpose to enquire how Matters are, and if there has been any unfair Representation, if possible, before the Court rises, to get the Matter set right. I beg Pardon for troubling your Honour with so long an Epistle ; some small Acquaintance formerly while serving as your Sub-Co<sup>m</sup>isary, and the Welfare (if not the very Existence) of this Parish is my Apology therefor, & for crav-

ing your Favour & direction to M<sup>r</sup> Smith in any Matters he is betruſted with, ſo far as is conſiſtent. —

I am, with great Eſteem,

Y.<sup>r</sup> Hono<sup>r</sup>ꝝ moſt Obed<sup>t</sup> Hum<sup>b</sup> Serv<sup>t</sup>,

STEP<sup>N</sup> LONGFELLOW.

[Supſcription.]

To

The Hon<sup>ble</sup> THOMAS HUBBARD, Eſq.

in Boſton.

P<sup>r</sup> Fav<sup>r</sup> of M<sup>r</sup> SMITH.

[Indorſed.]

“Falm<sup>o</sup> 7th April, 1770.

STEP: LONGFELLOW, Eſq.

Letter p<sup>r</sup> M<sup>r</sup> Smith, rec<sup>d</sup> 14<sup>th</sup> April, 1770.”

*John Adams to Ezra Stiles.*

BRAINTREE, Nov<sup>r</sup> 4, 1788.

SIR, — Laſt night, I received the Letter you did me the Honour to write me, on the thirteenth of September, informing me of the Honour that has been done me by the Univerſity over which you ſo worthily preſide.

If this honorary Degree is, as you inform me, to be conſidered as a token of Affection and Eſteem, I ſhall certainly hold it among the moſt precious of Things; ſince nothing can ever be more pleaſing to me, or more ſatisfactory to my higheſt ambition, than the approbation of an Univerſity which has diſtinguiſhed itſelf in Literature among the foremoſt in America, and which is the Light of a Commonwealth that I eſteem the pureſt Portion of Mankind.

With great Reſpect and Sincere Eſteem,

I have the Honour to be, Sir,

Your moſt obedient and moſt humble Servant,

JOHN ADAMS.

The Reverend

Dr. STILES.

[Supſcription.]

The Rev<sup>d</sup> EZRA STILES, D. D.

Preſident of Yale College,

New Haven.

Messrs. Thayer, Lawrence, and E. B. Bigelow, were appointed to examine the accounts of the Treasurer.

Mr. SAVAGE remarked, that he had in his possession the original pictures of James Otis and his wife ; and, as the only representative of Otis was now in a foreign land, he desired to place the pictures in the cabinet of this Society, to remain there until they should be called for.

Dr. JENKS exhibited a cast taken from an old medallion, in lead or pewter, "found when digging the foundation of the Railway Bridge over the Thames, on the Chatham-Dover Railway." It was presented to the Society, through Dr. Jenks, by A. A. Gould, M.D., of Boston.

Mr. FOLSOM read several extracts from a series of letters, sixty-four in number, written in the years 1775-1779, by Joseph Hodgkins, of Ipswich, lieutenant of the company of minute-men of his town, and afterwards major in the American army, in which he served throughout the war of the Revolution. These letters were addressed to his wife, and illustrated the patriotic spirit, sound sense, and domestic virtue of the New-England yeomanry of that day ; and, as contemporary documents, they were conclusive testimony as to the dates and facts of the events they described or mentioned. Mr. Folsom said he brought them now to the notice of the Society, in order to excite such an interest in them as might lead to their being hereafter added to the similar documents preserved in the archives of the Society.

Dr. SHURTLEFF communicated, with remarks, a copy of a letter written by Samuel Melyen, a graduate of Harvard College, of the class of 1696, to Cotton Mather, in



1698. The letter alludes to a work of Mather which had been placed in the hands of Melyen, evidently for revision; and also to his degradation in his class. Referred to the Secretary for publication in the Proceedings.\*

Mr. FROTHINGHAM asked leave to copy an extract from a letter of Isaac Royal, of date 1774; permission was granted under the rules.

The President announced the "Memoir of the Rev. Dr. Francis," prepared by Dr. Newell, agreeably to appointment.

---

\* This letter, by request of Mr. Sibley, is published with the history of the catalogues of Harvard College, and may be found on page 34 of this volume.

MEMOIR  
OF  
THE REV. CONVERS FRANCIS, D.D.

BY THE REV. WILLIAM NEWELL, D.D.

---

CONVERS FRANCIS, the subject of this Memoir, was born Nov. 9, 1795, in West Cambridge, then called Menotomy, in a house still standing on the main road leading from Cambridge to that place; one of the oldest dwellings there, built in the humble rural style of its time, often pointed out by him to his friends, when they happened to be with him on the way.

In a fragment of autobiography prepared by him fifteen years before his death, he has given some account of his ancestry; though, from an inaptitude, of which he there speaks, for genealogical inquiries, he does not attempt to trace minutely their history.

The supposed progenitor of his family in New England was Richard Francis, one of the early colonists, settled in Cambridge, a member of the church and freeman in 1640, who died in 1687.\*

Benjamin Francis, the grandfather of Dr. Francis, born in 1734, in Menotomy, removed to Medford in 1764, where he died in 1798, aged sixty-four. He was a weaver by trade, a

---

\* His gravestone, one of the oldest in the old burying-ground at Cambridge, has this inscription: "Here lyeth buried the Body of RICHARD FRANCES Aged 81 year or There about died March y<sup>e</sup> 24 168<sup>7</sup>." It was raised and reset, and the inscription restored by Dr. Francis after his removal to Cambridge.

good workman, and said to have been skilful in the making of "figured stuff." He was a man of great strength and courage, was one of the soldiers of the Revolution, distinguished himself in the Concord Fight, afterwards served four years in the army, was in several battles, and suffered much hardship as all the soldiers did, but was never wounded. On coming home, and finding his family severely straitened in his absence, he at once resumed his trade, which at that time, when no cloth was imported, was a busy and thriving one.

His wife's maiden name was Lydia Convers. She was an orphan, and adopted at an early age by her uncle, Dr. Convers, a physician of Woburn, in whose family she was brought up, and at whose house the marriage took place.

Eight sons and two daughters were the offspring of this marriage. The fourth of the sons, Convers, was born in Medford, July 14, 1766. His boyhood fell on the stormy days of the Revolution. Speaking of him, his son, in the autobiographical fragment to which reference has been made, says, —

"My father's education was as scanty as can be imagined. His parents were poor; the times were times of great necessity to all; and he had to work hard all his childhood. He went to school regularly but two months in his whole life, and that was to Mr. Edward Brooks, father of the late Peter C. Brooks (distinguished for his immense wealth, but who began a very poor boy, and was a companion of my father in childhood). This Edward Brooks had been a clergyman in York, Maine, I think; but at length removed to Medford, where he sometimes kept a school, and spent the rest of his days. My father did what he could afterwards to make up the deficiency; and, being fond of reading, became finally better informed than many whose early privileges had been far more abundant."

In his fifteenth year, he was sent as an apprentice to Mr. Ebenezer Hall, a baker in Medford, in whose employment he remained as journeyman six years after serving out his

time. He then went to West Cambridge, and set up in business for himself. Here he staid two years (during which time his son Convers was born), and then returned to Medford. He was married, in 1788, to Susannah Rand, daughter of Barrett and Susannah Rand, of Charlestown.

“They were married young, and lived happily,” says Dr. Francis, “amidst hard work and great exertion, in the marriage state, twenty-six years,—my mother dying in 1814. Of her I have the most grateful and affectionate recollections. Hundreds of instances rush to memory of the devoted, anxious care with which she watched over my welfare; and, if she had but little cultivation, she had, what is far better, a simple, loving heart, and a spirit busy in doing good. Ever blessed with me is the remembrance of this excellent mother. . . . My father and mother were intensely industrious and rigidly economical. For some time they found it a hard struggle indeed; but my father’s unwearied industry, his sterling honesty, his good judgment, and his determination never to live so as to be in debt, assisted and strengthened by the same and other good qualities in his excellent wife, without whom he never could have effected what he did, pretty soon placed him strong on his feet; and he thenceforth went on very prosperously. His business became thriving, and increased every year. No baker in the vicinity, I think, had so high a reputation. The butter-crackers which he made became quite famous, being known far and wide as the *Medford crackers*; and he sent large supplies of them and of other bread to Boston, whence they were exported to more distant places. He husbanded his means well, and became a flourishing, and, for those times, a rich mechanic.

“He was highly respected in Medford; being several times elected to important offices in the town, and in the religious society (Dr. Osgood’s) to which he belonged. For myself, I owe more than I can tell to his vigilance, kindness, and practical good sense; and now, in his old age (June, 1849), I never see him without remembering my obligations to this revered and excellent father.”

He died in Wayland, November 27, 1856, at the age of ninety. Of his six children, Convers and Lydia Maria (afterwards Mrs. Child, the well-known authoress, of whom

her brother speaks \* with great admiration and love) were the youngest.

Dr. Francis gives a most interesting and amusing account of his early years, which it would be pleasant to quote in full, did the limits of this Memoir permit. He dwells with a fond and half-sad, half-joyous memory, and in a strain of tender and touching sentiment, on the scenes and sports, the rural enjoyments, and Thanksgiving festivals of his boyhood. He speaks of his visit in his later years to the house built by his father, the home of his childhood: —

“What curious and touching things,” he says, “were brought to my mind! I stood in the chamber where my mother died, and my eyes were dim with tears. I went to the little chamber where I slept and studied, and a dreamy sadness came over me sweeter than any present enjoyment; — to the bakehouse, and how the hours of work there came back as fresh as yesterday! — to the garden, and how the tears again started when I remembered how my dear mother used to take me out there to help her dig and weed in the flower-beds! Mysterious and affecting ties, which link the soul fast to the spots where it has once loved or wrought or grieved!”

He seems to have been a happy, healthy, hardy child, busy in work or in play, entering into all athletic and active games with an intense earnestness and delight. He was diligent and successful in his studies; and did best, as he thought, “in whatever required memory.” He describes with a pleasant humor his different schools and teachers, from “Ma’am Betty,” the village schoolmistress, an odd and somewhat untidy character, of whom it seems he was a great favorite, so that she was commonly said to be “dreadfully fond of

---

\* “Maria is the only one of our family who has become *famous*: and she has most richly deserved her fame, which is a pure and honorable one, by her beautiful writings, rich in fine thought, a loving spirit, and the highest aims; by her great and generous soul, and by a multitude of deeds in which rare benevolence and self-sacrifice were equalled only by the spontaneous simplicity with which they have been performed.” — *Autobiog. MSS.*

Convers—and cheese,” to Dr. Hosmer of “the academy,” where he was prepared for college. His love of books was early developed.

“I had a sort of passion for reading whatever came in my way ; and often, when I was wanted for work, in and about the house, I was found somewhere by myself over a book.”

After speaking of some of the few books in his father’s house, the meagre crumbs of literature that fell in his way in his boyhood, he says, —

“There were better things than books, however, to work upon my childish mind and heart. The love I had for my mother was a blessed power for good to me. It wound into and around my heart silently, sweetly ; and I can never know how much good it did me. Since I have been a grown man, the remembrance of instances in which I disobeyed her, or pained her feelings by waywardness, has brought tears to my eyes. Then there were influences coming from the solitary hours in the woods, &c. Many were the reveries, the dreamy, sweet thoughts, I had on the morning and night excursions in driving the cows to pasture, or bringing them home. The sky and the woods and the brooks came into the boy’s soul, and shone and waved and rolled there ; God was with him, and he was with God, though he knew not of it, — perhaps would almost have been frightened to know that it was God. . . . Thus matters proceeded in my boyish days ; and thus one influence after another came and went, and left something with me. Meanwhile, my love of books and of learning was continually increasing. I seized every opportunity to get a book, and spent as much time as I could in company with these treasures. But, all this time, I was kept at work in the bakehouse and on the farm, — mostly in the bakehouse. I became an expert in the business, at least in some parts of it. I could *break* and *mould* and *flat* and *dock* as well as the best ; but *rolling* and *setting* were reserved for more practised hands. Then the wiping of the crackers took up a great deal of my time. How many hours and days and weeks and months I sat on the floor of the chamber over the bakehouse, rubbing away at the work ; and how many hundreds upon hundreds of barrels of crackers did I wipe ! Sometimes these labors were carried on before and after school-hours, and in the afternoons of

*half-school* days ; and sometimes I was kept at home from school for them. Then I was frequently sent out to help the men on the lands ; and, in haying-time, to help get in the hay. My father was a somewhat severe exactor of labor from his children. With work and school and my own reading, I was certainly pretty closely tasked ; but none too much so. For I had my times for play ; and the whole together made up a good discipline, calling out and strengthening my various faculties well."

Of what he calls "the great event of his boyhood," he says, —

"In my fifteenth year, as I was sitting one morning in the bakehouse, my father waiting for the bread to be ready in the oven, and I waiting to take it and carry it into the shop for our morning customers, my father turned suddenly to me, and said, 'Convers, what do you want to do? Do you want to learn a trade, or do you want to go to college?' I was taken by surprise, and the unexpected question fluttered me. Yet I immediately replied, with a sort of nervous decision, 'I should like, sir, to go to college, if you are willing.' — 'Well, then,' said he, 'You shall go to college, and next Monday morning you may begin to attend Dr. Hosmer's academy to be prepared.' Nothing more was said. These few words were the turning-point which decided the character and course of my coming life. The impression of that morning will never go out of my memory. The almost trembling gladness with which I heard the decision seems even now to vibrate, as it were, in my feelings. I had never imagined that my father thought of giving me the opportunity of a liberal education ; but, from what I afterwards heard, I suspect that he had long been thinking of it, and had consulted about the matter Dr. Osgood and other friends, who probably advised him to make a scholar of me. My strong love of books did much, I suppose, to decide the question. When the Monday morning came, I went with a beating heart to the 'Academy,' — a name which, in a country village at that time, meant a great deal. There was an air of aristocracy about it ; sons of rich men from other towns came to it as boarding-scholars ; and only 'the better sort,' in the town, sent their children to it. It was quite a different thing from the common town school, where Tom, Dick, and Harry, everybody's boys, and everybody's girls, went as a matter of course. The academy was for the *élite* ; so that when I, the baker's boy, was transferred from the

town school to it, it was a promotion which made me tremble, though the fear was overbalanced by a large admixture of hope that promised great and fine things."

He entered into his new studies with the keenest zest and delight; and often, in the winter evenings, shut himself up alone in the bakehouse, as the warmest place he could find, where he would be undisturbed, with a flour-barrel for his desk. With so much zeal and success did he give himself to his work, that, in little more than a year, he was prepared for college. He entered Harvard University in 1811, in the class that was first admitted under President Kirkland. He graduated with honor in 1815; and, having chosen the ministry for his profession, remained in Cambridge for the study of divinity the next three years. In the autumn of 1818, he preached, for the first time, in Medford, in Dr. Osgood's church. After supplying the pulpit of the North Church in Salem, during the sickness of its minister, Mr. Abbott, he officiated for a few Sundays in the First Church of Watertown, then recently bereaved of its pastor, Rev. R. R. Eliot; and, in the spring of 1819, received an invitation from the church and the town to settle as minister in that place. He accepted the call, and was ordained June 23, 1819,—Dr. Osgood, his old pastor, preaching the sermon; and his classmate, Rev. John G. Palfrey, then minister of Brattle-street Church in Boston, giving the right hand of fellowship.\* He entered on his new duties with the earnest, diligent, devoted spirit which had marked him from his boyhood, with a full appreciation of the solemnity and greatness of his work, and a true, affectionate interest in the people who had called him to his charge. With all his scholarly tastes and pursuits,

---

\* "The services were all remarkably good, except that Dr. Osgood was a little too polemical for the occasion. Mr. Palfrey, to give him the highest praise, surpassed his usual excellence." — *Dr. F.'s MSS.*



his love of study and fondness for his books, he was no unsocial recluse; but entered with genial sympathy into the feelings and interests of all classes, and enjoyed their society, and was an easy, pleasant guest at their homes. His pastoral influence, quietly exerted, was far greater than he, in his self-distrust, was aware. His ministry, never clouded by any difficulty or disaffection, was, what he prayed it might be, a useful and successful one. He was respected and beloved by his flock. His public services were held in honor. His visits from house to house were always welcome.

Nevertheless, he was subject, like many others of his clerical brethren, to occasional moods of depression, which sometimes threw a chill over his spirits, a cloud over his parish horizon, and made him underrate his own abilities and services. He did not, as it seemed to himself, fulfil his own ideal of the preacher's work; and was often, as appears from his Sunday diary, troubled by the feeling that his sermonizing was a failure,—that it was not of the practical cast at which he should aim. He laid great stress on making his preaching plain, simple, and useful, adapted to the mass of his hearers, and reproached himself for supposed deficiency in this respect. He at times gave way to a morbid self-dissatisfaction, that worried his mind, especially in the first years of his ministry, and oppressed him in his work.\*

“Under the pressure of this despondency,” says his successor, “born of his temperament, but nourished and made morbid by clerical routine, he preached in Watertown for twenty-three years, with scarce one interval of relaxation,

---

\* In his Sunday diary, under date of Dec. 2, 1821, speaking of his sermons for the day, he says, “I do not know that they were calculated to be useful; and this doubt distresses me with regard to most of my sermons.” And again, on the 30th of the same month, “My mind is now filled with anxious thoughts which indispose me for my duties, and it distresses me very much that I am subject to such fluctuations; for it shows that my heart is not absorbed as it ought to be in my great work. I am almost discouraged. God forgive me.”

lecturing and holding extra services in the fashion of the times, and performing an abundant amount of pastoral labor that was never lessened by his passion for books and all scholarly delights."

Dr. Francis was married on the fifteenth of May, 1822, to Miss Abby Bradford Allyn, a daughter of Rev. Dr. Allyn, of Duxbury, whose companionship and sympathy cheered and sustained him in his ministerial labors, and whose intellectual and literary tastes were in harmony with his own. He found in her a true and affectionate helpmate in his parish, as well as his home: but her life was somewhat clouded by ill health; and her death, two years before his own, was a severe affliction to one whose domestic affections and sensibilities were so keen and strong. Of the offspring of this marriage, two only survive their parents,—George Convers Francis, a graduate of Harvard, of the class of 1854; and Abby Bradford Francis, both residing in Cambridge.

The ministry of Dr. Francis, in a rural parish, and in peaceful times, was a quiet and uneventful one; giving large opportunities of study, which he did not leave unimproved.

With advancing experience in his profession, and more ample leisure, he devoted himself with intense and ever-increasing diligence to a wide course of reading, and of literary as well as theological inquiry.\* Besides this, he wrote a history of Watertown, published in 1830, and a life of the Apostle Eliot, in Sparks's American Biography, besides

---

\* "Take as a specimen the course of study for the year 1835. The companions of this year were Platonic Henry More, Norris, Egerton Brydges's *Censura Literaria*, Cicero, Plato, Tacitus, Sophocles, Drake's book, and others about Shakspeare to accompany a study of the plays; Coleridge's various works, Corrodi's *Geschichte des Chiliasmus*, Relandus *de Religione Mohammedica*, Herder's *Spirit of Hebrew Poetry* and of Christianity, Berger's *Moralische Einleitung in das N. T.*, Stillingfleet's *Origines Sacrae*, De Wette, Portalis, Ilgen, Eckerman, Lardner, Bauer, and Benjamin Constant. The spare time was filled with the preparation of his biography of the Apostle Eliot, which he wrote for Sparks's American Biography. Cicero, Plato, Sophocles, and Tacitus were studied by him with enthusiasm; and some volume of theirs was constantly at hand." — *Weiss's Discourse*.

some occasional articles for periodicals. So that his time was occupied with constant work. He took his place in the public regard as one of the most industrious and best-read scholars among the clergy; and his society was sought not only by those of his own age and standing, but by young men entering on the ministry, who enjoyed his pleasant and instructive conversation, his easy, friendly ways, and his free communication of his accumulated lore.

He had a passion for books, and early began to gather a fine library of the best, together with many rare and curious works, which, with a bountiful hospitality not always met with, he was ever ready and pleased to share with his friends. In his literary tastes and studies, there was no narrowness. He was an enthusiastic admirer and student of the classics, and specially delighted in the ethical and philosophical writings of the Greek and Roman authors, yet valued none the less the treasures of English thought and speech. He was among the earliest students of the German in this country. He became greatly interested in German literature and philosophy, in German theology and criticism. Without accepting their views and conclusions, he was ready to give a hearing to the thinkers and scholars of other lands, and to receive whatever truth, new or old, they had to offer; to prove all things, and to hold fast the good. This mental freedom and liberality sometimes exposed him to the imputation of holding views which he did not entertain.

Thus, amid the quiet labors and duties of his village parish, in the still air of delightful studies, and in the society of chosen literary friends, his life flowed smoothly on. Though a strong and decided Unitarian from the outset, he was never involved in any of the sharp polemic controversies of the day; and his relations to the other churches and ministers of the town were pleasant and kindly. He was a favorite preacher, especially in the country parishes, with which his ministerial exchanges were chiefly made; and always a favor-

ite visitor in the families which entertained him. The degree of Doctor of Divinity, conferred upon him in 1837, by Harvard University, was only one token of the public appreciation of his professional and private worth, of his scholarly attainments and merits, and his signal industry.

In 1842, by the death of Rev. Henry Ware, jr., the Professorship of Pulpit Eloquence, and the Pastoral Care in the Divinity School at Cambridge, became vacant; and Dr. Francis was chosen to fill the place. The appointment was received with general approval or acquiescence. Some, however, were anxious, on account of his supposed sympathy with the "Transcendental" and Rationalistic movement of the time. Others, again, and especially those who were most intimate with him (among them Rev. Theodore Parker,\* whom circumstances had brought into close communion and friendship with him, though differing from him in many of his views), hailed his election with delight, and urged him to accept the office from which, in his own distrust of his abilities and qualifications, he half shrunk at first. Mr. Parker writes to him, —

"I trust you have, long before this, made up your mind to go to Cambridge. I can't help thinking that the welfare of the denomination

---

\* "One afternoon in April, 1832, there came to the door of the red brick house by the river, a young man in homely and awkward dress, carrying a small bundle. He wanted to see the doctor. Upon being ushered into the study, he looked delightedly at the well-filled shelves, and said, 'I am told that you welcome young people; and I am come to ask if you will be kind to me and help me, for I have come to Watertown to try and keep a school. I long for books, and I long to know how to study.' This was Theodore Parker, then about twenty-two years of age, fresh from school-keeping in Boston. He opened a private school in Watertown, and began to prepare himself for the Divinity School, under the supervision of Dr. Francis. After Mr. Parker was settled at West Roxbury, they carried on a lively correspondence upon all the subjects which were then engrossing the minds of liberal thinkers in this neighborhood; the Grounds of Authority, the Composition of the Pentateuch, the Canon, the Mythical Element in the Old and New Testaments, the Nature of Christ, and the Spiritual Philosophy. Mr. Parker had some pages of his Journal headed with 'Questions to ask Dr. Francis;' and there was a perfectly frank and liberal interchange of suggestion and interpretation upon all high topics between the two scholars." — *Rev. J. Weiss's Discourse, occasioned by the Death of Rev. Dr. Francis.*

depends upon it. It seems to me to be the bloom and fruitage of your life,—your going thither, and pouring out the learning you have hived up in diligent summers, and drawing from the wells of thought and emotion which you have so long frequented.” . . . “I look forward to a brighter period in your life than you have ever rejoiced in before, when the wine of your life, hoarded and ripened in fruitful years, shall show itself worthy of its mark, and quicken the blood of youth, making their pulsations more generous than before.”\*

Dr. Francis, thus urged and encouraged by his friends, accepted the offered professorship, and preached his farewell sermon to his parish on the twenty-first of August, 1842. At the beginning of the month following, he entered on his new duties in the Divinity School and the University.

And thus, without any interval of leisure, or any opportunity of special preparation for his new work, he was plunged at once into labors that might well employ three professors instead of one; and no one, without his habits of intense industry and method in his studies, as well as his accumulated stock of learning, could have accomplished them. Besides the instruction, which belongs of right to his particular professorship, he found it necessary, in order to meet the requisitions of a proper theological education, to undertake lectures to the senior class in the Divinity School on Ecclesiastical History, of itself demanding, as it now has, a separate teacher devoted specially to its subjects; and a course on Natural Theology for the juniors, with whom he had besides this a regular exercise in Cicero's *De Natura Deorum*. He

---

\* Mr. Parker, soon after this, was greatly offended, and for a time alienated, when Dr. Francis, after his acceptance of the professorship, at the instance of persons connected with the University, recalled an engagement which he had made to exchange with Mr. Parker, under the apprehension, that, in the existing state of feeling, such an act of ministerial fellowship would impair his influence in the college, and would be understood as giving an implied sanction to Mr. Parker's religious views. Their friendly intercourse, however, was afterwards renewed; and a letter from Mr. Parker, quoted in a following part of this Memoir, will show his continued appreciation of the services and worth of his early friend.

had also to conduct the daily religious services in the college chapel and to preach there on Sundays, during half the year. He felt the difficulty of doing justice to such a multiplicity and variety of subjects and duties; but he gave himself with all his mind and heart to his work, and with varying acceptance and success, but with unvarying fidelity, for more than twenty years continued at his post, till death released him from his earthly service for a higher.

If Dr. Francis, in his new career, did not entirely fulfil the ardent expectations of his early admirers and friends, it was not from any want of fidelity, or any lack of learning and intellectual ability; nor certainly on account of any stiffness or ultra conservatism, putting him into antagonism with the free spirit of his pupils, for his own spirit was always most liberal and candid, and ready to welcome new light; nor from any lack of personal kindness and attention: but from the absence of certain qualities and gifts which are comparatively rare, but are necessary in an instructor, especially of our American young men, to inspire enthusiasm, and to awaken a hearty interest in the themes which it is his province to present and discuss. There never was a man more faithful, more punctual, more scrupulously attentive to all the details of his office; none more thoroughly conversant with the literature of his subjects, or more competent to direct the student to the intellectual treasures of the past; to the best sources of argument and information in the writings of others, and to the various works of the various authors whose thoughts have helped to form and color the mind of their age of the world. And no one could be more kindly, social, and communicative; more large-minded in his views; more tolerant and patient than he; more indulgent towards any honest thought, however it might differ from his own. But he missed that peculiar combination of gifts, mental and personal, which carries with it an electric and potently quickening influence, commands a brilliant success,

and wins the admiring homage of young men whose age and whose studies make them peculiarly critical, fastidious, and exacting. Then, too, the method which he pursued as an instructor, however conscientiously adopted, and in theory attractive, had its deficiencies and drawbacks, and did not work well on the whole. It was necessarily lacking, on the part of the teacher, in the decided, strong, and positive expression of individual views and convictions, which ardent young men, especially of this age and country, crave. What his friend and his successor, in the Watertown pulpit, has said of him on this point, presents a just statement of his position, and of the difficulty which it involved.

“Whenever Dr. Francis approached the young minds of his classes, whether in lectures or conversations, his object was to impart a mental method and a spiritual freedom. There are two ways of stimulating a student: one is by assailing him vigorously with your individual convictions; the other is by showing him fairly the views of other men, emphasizing them as much as your own, till the young mind learns to make its first gestures in the act of deciding. Dr. Francis employed the latter way, partly from a cautious temperament, and partly from an inherent impartiality, which made him a gentleman in the realm of thought. He loved his own ideas, and had them of a decided, but always liberal kind; still, he preferred to throw his scholars into the water with the injunction to swim. It was impossible for him to conceal his bias for spiritual views of man and God; yet he seemed almost neutral, when it came to the development of doctrines, and the history of human opinions. Then he had so much to say about other men, that he called to mind the *nomenclator*, whom the wealthy Romans hired to walk with them and name their clients. He could tell his classes all that had been advanced upon all the sides of great controversies; he knew the metaphysical and ecclesiastical history of human tendencies; he delighted to throw these coins that bear the mental stamp of different epochs into his nice scales, and weigh them before the students’ eyes. They sometimes suspected that he was dazzling with foreign wealth, to conceal his own poverty of profound convictions. But he was teaching them to become observers; to sift, to weigh, to separate the facts, to classify. He longed to inspire them

with a love for knowledge, and a respect for the human race, whose innumerable deaths uprear the continent of truth. . . . Dr. Francis abhorred the slovenly and insincere methods of popular writers and thinkers; he saw that it nourished sectarianism and bigotry, and famished hearts to fill pockets. He sought to lay the courses of sound learning deep in the youthful mind,—a foundation upon which the man would be ashamed to build a shingle palace, or to pitch an Arab's tent.

“His love for books, and for the thoughts of other men, conspired to make this easy for him to do. Yet he sometimes did it under manifest constraint; and, if he was unhappy during his professional career, it was because his knowledge worried his enthusiasm, and he longed to forget that he had to report a whole world full of thinking, and to begin telling all that he himself felt and believed.

“He was also unhappy sometimes, because the students misunderstood his method. He sat, patiently shifting a lens, and throwing color upon every side of a question, apparently dreading lest he show himself instead of the question. Perhaps he was too modest, and might have asserted himself oftener. But students think there is no instruction, except by a person who is red-hot with some particular view of the universe; and they chafed at his tranquillity. Some of them came to the recitation-room ill prepared, and sat through this well-digested course with indifference: ‘all of which foolishness,’ says one of them, ‘he bore patiently, gently, and sweetly, never losing his interest in the young men, and always doing them more than justice when they made an effort to perform their duty.’ — ‘I wish,’ he adds, ‘I could see him once more, to tell him how sorry I am, for two or three wounds I inflicted on him. But, if I should see him, his nobleness would shut my mouth.’”

But whatever lack of success there was, or perfect satisfaction in his system of instruction, there was one point in which his services were invaluable, and in which his place can hardly be supplied; viz., his knowledge of books, of their character, contents, and value. Not only did he bear in his retentive memory, for his own use and that of others, the writings of classic antiquity, and of the olden times of England, the best works of former generations up to our own, together with all the curiosities, as well as substantial pro-



ducts of the human mind, as embalmed in books; but he was equally familiar with the current literature of the day, and the latest conclusions and speculations of the scholars and theologians of the present time, English, French, and German. He kept himself freshly informed of all publications relating to those departments of thought and study which had any bearing on his work. He was a living dictionary to all who consulted him on such matters, and could at once direct the young men under his charge, or friends who were engaged in some special subject of inquiry, to the best authors and books for their purpose; or would furnish from his own library the volumes of which they were in need, and often those which elsewhere it would be difficult to obtain.

The affluence of his conversation, abounding as it did both with instruction and with pleasantries, with sound sense, apt illustration, and varied anecdote, revealed, without effort, the riches of his well-stored mind. It was here, indeed, even more than in the lecture-room or the pulpit, that he shone. His pupils and his visitors could not be long in his company without some mental gain. At the same time, he was free from the faults which often make the society of full talkers tiresome or uncomfortable. He was ready to hear, as well as to speak; was courteous, genial, and sympathizing.

To some of the marked features in the life and character of Dr. Francis, the charming farewell letter of his friend, Mr. Parker, bears so grateful a testimony, that it ought not to be omitted even in a brief Memoir.

“TO DR. FRANCIS.

Feb. 3, 1859.

“I am sorry to leave the country on a journey of uncertain duration, and do not like to depart without a word to you. I have much to thank you for. In my earlier life at Watertown, your devotion to letters and your diligent study of the best thoughts and the highest themes offered an example which both stimulated and encouraged me. Then your sermons, always generous and liberal, well studied, and rich in thought, and bearing marks of the learning of the preacher as well

as his religion, were a cheer and a solace, while they abounded in instruction. I admired also the faithfulness with which you did your duty to all the parish, — rich and poor, — and your hearty sympathy with all common men in their common pursuits. I have rarely found such things in a minister's life ; for 'education' separates the *scholar* from the *people*, and makes them strangers, if not foes.

"I thank you also for the interest you then took in my studies, — for the loan of books, your own, and those from the college library, which I had then no access to. I remember also, with great delight, that, in the conversations of the little club, your learning and your voice were always on the side of progress and freedom of thought. Then, too, you early took a deep, warm interest in the anti-slavery enterprise, when its friends were few, feeble, and despised ; and you helped the great cause of human freedom, not merely by word and work, but by the silent and subtle force of example, which sometimes is worth more than all the words and works of a man ; for, while they may fail, I think the other never does.

"Let me thank you, too, for the many wise letters you have written me while at home, and while abroad. They still live in my memory as a joy, which it is pleasant to recall. I leave America with hopes of returning a sounder and laborious man, to live long and useful years ; but you know how fallacious are the hopes of a consumptive man. I do not trust them, but leave the shore as if I should never see it again. I am not sad at this pause or ending of my work. Heaven is as near at forty-eight as at ninety, — the age of my uncle, to whom I bade farewell to-day. I am equal to either fate, though both my wish and my will incline me to the earthly life.

"I congratulate you on your sound body and your unfailing health, which are not less your acquisition than your inheritance. Remember me kindly to your wife and family, and believe me

"Faithfully yours,

T. P."

The writer little thought that the "sound body," which seemed born for a centenarian, would so soon be struck with incurable disease. Dr. Francis began life with a compact, vigorous frame, strengthened by early labor, and, though a hard student, was in the habit of daily exercise ; was a good walker, and loved the fresh air, and had a prudent care of his health. Among his ministerial brethren, he was one of the

comparatively few robust and strong-looking men, with a voice to match; and his appearance promised a long life and a green old age. But, some months before his death, an inward disease — from which, without knowing what it was, he had occasionally suffered — began to show itself more distinctly; and he at length became so enfeebled, that, at the opening of the college term in March, 1863, he found himself compelled to receive his classes at his own house, and, after a few trials, to discontinue his exercises in the Divinity School altogether. He lingered for a few weeks, at times in much pain, but thankful and trustful to the end.

“Thus the pallor of disease fell upon that ruddy and well-knit frame, out of which, of late, his gentle qualities breathed in such an Indian summer, that December seemed impossible. It was nearer than anybody thought; but the mellowness of that fine character endured as long as the body was capable of influence. The youthfulness was not to be tired down: it seemed to come to the hand of a friend as agile as a bird which you call. It broke out of the stupor of one of the last days, when a beloved relative brought a token of her attachment to the bed upon which he was supposed to be sunk in unconsciousness. He roused and exclaimed, ‘What strawberries and flowers! — they bring June back to me!’ This was his latest impression from the nature that he loved with almost boyish warmth.

“The last day of his consciousness, he was in a very serene state of mind. ‘I have not a want in the world,’ said he to his sister. She replied, ‘That is a blessed state, dear brother.’ — ‘Yes: it *is* blessed,’ said he, ‘and I thank God for it.’ Afterwards, when he was dozing, she heard him murmur, ‘Blessings upon blessings!’”

He died on the seventh of April, 1863.

Without brilliant gifts of genius or of eloquent speech, Dr. Francis was a man of great merits and virtues, that will not soon be forgotten by his friends. He was, through life, an industrious student, a completely furnished and ever-ready guide to the writings and thoughts of others, especially in philosophical and theological literature, and by this an inval-

able helper to his pupils. In his acquaintance with books, of which he had a large, and, in many respects, rare collection, accumulated through many years, he had few equals; and admirable was the heartiness with which he communicated his knowledge, and the generous alacrity with which he lent his treasures to all who sought his counsel, suggestion, and help. This was one of the marked traits in his character, which his friends will gratefully remember. No one, in this respect, will be more missed than he. He was no niggard of the honey in his hive; he kept it stored for others as well as for himself. And to the last months of his life, he was among the busy *workers* in the hive: the years of his manhood and of his age, like the years of his youth, were years of earnest study, or industrious action and industrious teaching. Nor was he merely a learned scholar, a student and critic of books, a lecturer on the special subjects of his professorship: he was a genial and instructive companion, a faithful friend, a good neighbor, a Christian citizen, true to his Commonwealth and his country. Without taking an active, prominent, public part in the movements of the time, he welcomed and advocated the reforms of the day, and was from the beginning an earnest, indignant opposer of slavery, and of the political corruptions and manœuvres through which it crept into its arrogant strength. In all the phases of our great national trial, he was uncompromisingly patriotic, unflinchingly loyal, having no question about the Christian's duty and the minister's duty at that momentous crisis in the destinies of our country.

It was a sad surprise to his friends, to see a life, still seemingly so elastic and vigorous, stricken down by painful and incurable disease; but a larger faith, discerning the light behind the cloud, instructs them to be thankful for the happy time of his death, as well as the fidelity and usefulness of his life; and to praise God, that having been graciously permitted to work on, as he loved to work, with little pause, to the end,

he was transferred, without long waiting and weariness, to a higher service and a heavenly rest.

The following is a list of the publications of Dr. Francis :—

The Right Hand of Fellowship at the Ordination of Mr. Charles Brooks, in Hingham, 1821.

A Sermon preached at the Ordination of Mr. Benjamin Kent as Associate Pastor with the Rev. John Allyn, D.D., in the Congregational Church in Duxbury, 1826.

Errors in Education: a Discourse delivered in Bedford before the Middlesex Bible Society, 1828.

A Discourse delivered at the Anniversary of the Derby Academy in Hingham, 1828.

An Address delivered at Watertown on the Fourth of July, 1828.

An Historical Sketch of Watertown, Mass., from the First Settlement of the Town to the close of its Second Century, 1830.

The "Address to the Society," at the Ordination of Mr. Thomas B. Fox, in Newburyport, 1831.

A Sermon preached at the Ordination of Mr. Oliver Stearns to the Pastoral Care of the Second Congregational Society in Northampton, 1831.

A Discourse delivered at Plymouth, in Commemoration of the Landing of the Fathers, 1831.

The Charge at the Installation of Rev. Edward B. Hall at Providence, 1832.

"The Dust to Earth, the Spirit to God:" a Discourse delivered before the Congregational Society in Watertown, 1833.

The Dudleian Lecture, delivered before the University at Cambridge, 1833.

Three Discourses preached before the Congregational Society in Watertown; two upon leaving the Old Meeting-House, and one at the Dedication of the New, 1836.

Life of John Eliot, the Apostle to the Indians (Sparks's Am. Biog.), 1836.

Memoir of the Rev. John Allyn, D.D., of Duxbury, 1836; Memoir of Dr. Gamaliel Bradford, 1846; Memoir of Judge Davis, 1849. (The last three were published in the Collections of the Massachusetts Historical Society.)

The Death of the Aged: A Discourse occasioned by the Death of the Rev. Dr. Ripley, of Concord, 1841.

The "Address to the People" at the Ordination of Rev. John Pierpont, jun., at Lynn, 1843.

Life of Sebastian Rale, Missionary to the Indians (Sparks's Am. Biog., new series), 1845.

The "Address to the People" at the Ordination of Mr. Horatio Stebbins, 1850.

The Charge at the Ordination of Mr. Edwin M. Wheelock, 1857.

In addition to the above, he published many articles in the *Christian Disciple*, the *Christian Examiner*, the *American Monthly Review*, the *Unitarian Advocate*, the *Scriptural Interpreter*; also translations from Herder, several sermons in the *Liberal Preacher*, and several tracts published by the American Unitarian Association.

---

#### ANNUAL MEETING, APRIL, 1865.

The annual meeting of the Society was held this day, Thursday, April 20, at eleven o'clock (it having been postponed one week on account of the occurrence of the annual Fast-day on the 13th); the President, the Hon. ROBERT C. WINTHROP, in the chair.

The Librarian announced donations from the American Philosophical Society; Bowdoin College; Columbia College, New York; Dartmouth College; the New England Historic-Genealogical Society; the New-England Loyal Publication Society; the New-Jersey Historical Society; Oberlausitzischen Gesellschaft der Wissenschaften zu Görlitz; the Royal Society of Northern Antiquaries, Copenhagen; the Royal Uni-

## E R R A T A.

- Page 31, line 10, for "doctrine" read "doctorate."  
 " 89, " 19, for "MDCCCLXXXV" read "MDCCLXXXV."  
 " 139, " 5, for "Pfrote." read "Pforte."  
 " 202, " 24, for "y<sup>n</sup>" read "y<sup>u</sup>."  
 " 253, " 3, for "Oberlausitzischen" read "Oberlausitzische."  
 " 254, " 7, for "C. F. Duncklee" read "C. T. Duncklee."

## ERRATA IN THE "ANDREWS LETTERS."

At the time the "Andrews Letters," printed in this volume, were passing through the press, the principal part of the original manuscripts from which the transcript for the printer was made, and which had been retained by the editor of the letters, in New York, for comparison with the proof-sheets, were unfortunately lost or mislaid; so that the main reliance in reading the proofs was upon the "copy." Since the printing of the letters, the missing originals have been recovered, and are now in the Library of the Society. They have been carefully compared with the printed sheets, and the following "errata" are all that have been detected which in any way affect the sense. A few of the errors probably resulted from a misreading of the copy.

- |   |  |
|---|--|
| <p>Page 322, line 12, for "own" read "old."<br/>         " 323, " 27, for "off" read "of."<br/>         " 324, " 27, for "Mr. Williams" read<br/>             "Doct<sup>r</sup> Williams."<br/>         " 325, " 3, for "take" read "send."<br/>         " 328, " 24, for "for" read "or."<br/>         " 329, " 31, for "in" read "i. e."<br/>         " 330, " 4, for "transport" read "trans-<br/>             ports."<br/>         " " 14, for "masters" read "coast-<br/>             ers."<br/>         " " 19, for "Charles river" read<br/>             "Charles town."<br/>         " 331, " 9, insert "as" after "are."<br/>         " 332, " 21, for "two" read "four."<br/>         " " 29, for "Girdley" read "Grid-<br/>             ley."<br/>         " 333, " 1, for "Slyde" read "Llyde."<br/>         " " 17, for "military" read "high-<br/>             way."<br/>         " 334, " 30, for "wounds" read "wound."<br/>         " 336, " 3, for "carriers" read "car-<br/>             men."</p> | <p>Page 339, line 5, for "Starlin" read "Star-<br/>             tin."<br/>         " 340, " 14, for "guns" read "gun."<br/>         " 343, " 7, fill the blank with "Boseng<sup>r</sup>."<br/>         " 344, " 19, insert "up money" after<br/>             "take."<br/>         " " 34, for "carriers" read "car-<br/>             men."<br/>         " 345, " 16, for "on" read "in."<br/>         " " 19, for "press'd" read "pre-<br/>             fer'd."<br/>         " " 34, insert "appli<sup>n</sup> of" after<br/>             "without."<br/>         " " 39, insert "after" between<br/>             "day" and "he."<br/>         " 346, " 34, insert a parenthesis after<br/>             "line."<br/>         " 348, " 14, for "Mr. Molineaux" read<br/>             "W<sup>m</sup> Molineaux."<br/>         " 349, " 7, for "have" read "bare"<br/>             ["bear."<br/>         " " 16, for "member" read "num-<br/>             ber."</p> |
|---|--|